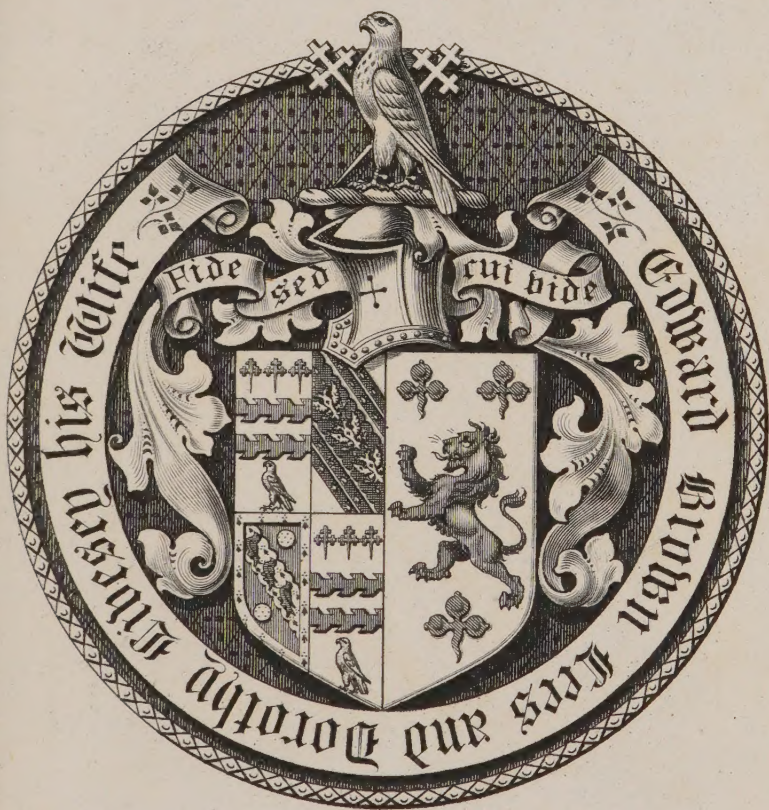




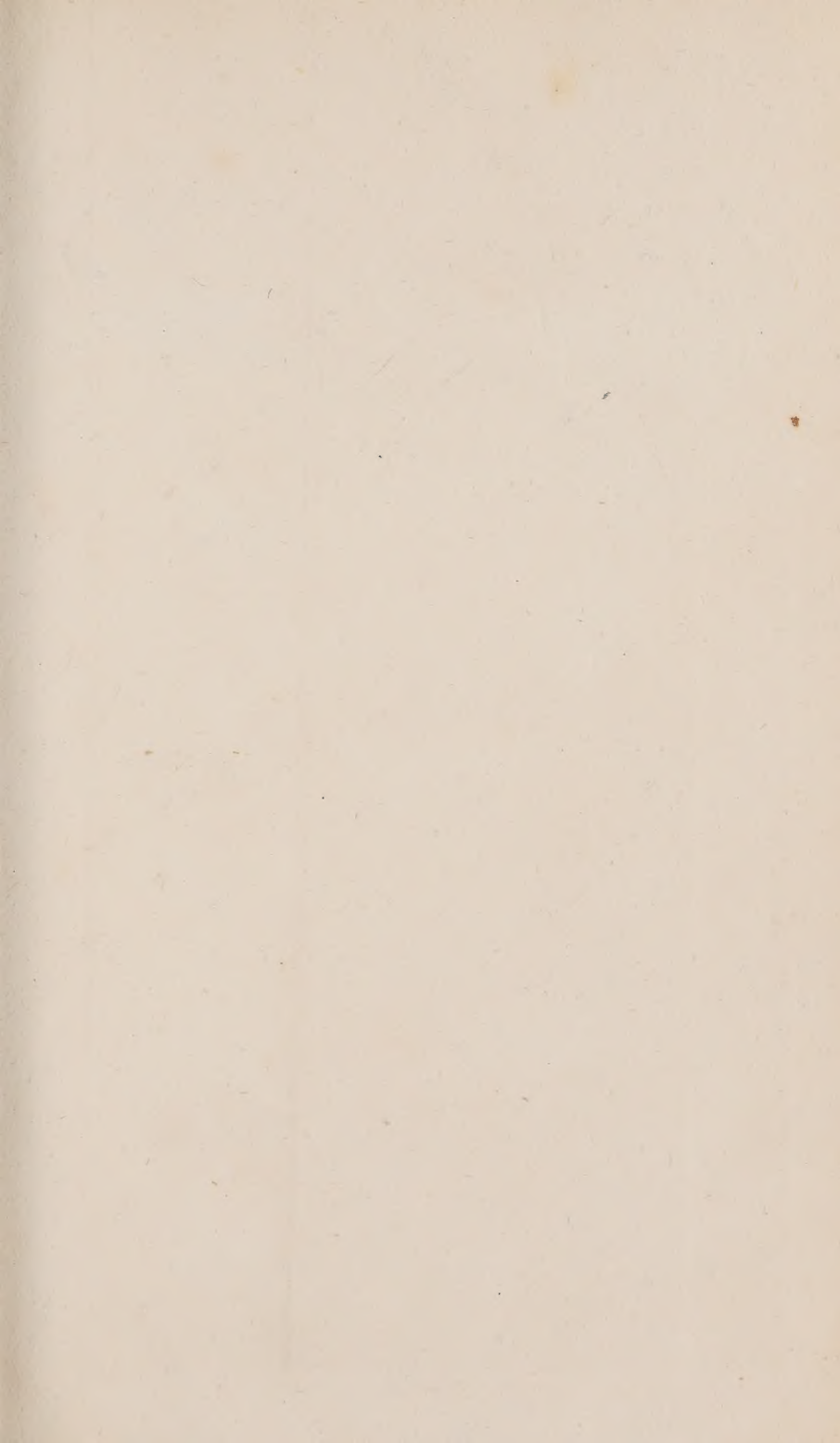
*Right Honorable
Sir Charles Long, G.C.B.*



CHURLAND CASTLE.

18 a'

35989/A





a MAP of
HINDOOSTAN,
including the
British Empire
in India,
from the
latest Surveys.

British Statute Miles
50 100 200 300

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VOL. XXIII.

LONDON:

Printed for SHERWOOD, NEELY, and JONES,
Paternoster Row,

By J. Compton, Middle Street, Cloth Fair.

1813.



CONTENTS

OF

VOL. XXIII.



Forster's Travels in India, Persia, &c.

Buchanan's Travels into the Interior of Hindostan.

TRAVELS

IN THE

NORTHERN PART OF INDIA,

KASHMIRE, AFGHANISTAN, AND PERSIA,

AND INTO

RUSSIA BY THE CASPIAN SEA,

Performed in the Years 1782, 83, and 84,

By Mr. GEORGE FORSTER.

MR. Forster, a civil servant, on the Madras establishment, having resolved on visiting Benares, that he might there investigate the mythology of the Hindoos, procured permission to proceed to that city, and transmitted the relation of his journey, with that of his subsequent travels, to a friend, in an epistolary correspondence, the substance of which we shall endeavour to lay connectedly before our readers.

On the 23d of May, 1782, he set off from Calcutta, and the following day arrived at a valuable and rising plantation, called Sooksagur, where the proprietors have established a manufacture of white cloth, of which the East India Company provide an annual investment of about two lacks of rupees. They have also founded a manufactory for raw silk, which bears the appearance of improvement and increase. A large quantity of spirituous liquor is likewise made upon this

plantation, approximating in quality to American rum, and, as it is applied to all the uses of the Batavia arrack, it is expected to produce a considerable benefit to the Bengal province, from its current sale.— It is but justice to observe, that this establishment has been particularly noticed by the government of Bengal, which has on many other occasions, shown a zealous disposition towards the encouragement and promotion of useful undertakings.

Previously to the era in which Bengal was annexed to the possessions of the English, the various nations who visited it were compelled to give specie for the greatest portion of the commodities they purchased, there being but few articles accepted as a satisfactory barter by the natives. This species of commerce, which must indisputably have enriched India with a large amount of gold and silver, continued for more than a century and a half. But, on the establishment of the English government at Bengal, the necessity of such a system was annihilated, as the amount of the revenues was sufficient to purchase the cargoes of the country, and to clear the public expenditures. By this means was one channel of the influx of specie stopped; and it is sufficiently obvious, that the revolutions which advanced the fortunes of the English in that quarter, have materially lessened similar imports from other European nations who traded with Bengal. An important change has also been effected on the interior commerce of the country, by the extinction of the Mahometan dominion.

The native princes, and chiefs of various descriptions, who retained in their service a great number of dependants, afforded a full and constant employment to a multitude of ingenious artificers, who supplied their masters with gold and silver stuffs, plain muslins, beautiful silks, and many other articles of Asiatic luxury, the usual appendages to opulence and volup-

tuousness. These Mahometan or Hindoo chiefs are, however, now removed, or fallen from their pristine grandeur into poverty and decay, and the manufacturers, whose sole support depended on these wealthy employers, were obliged on their expulsion, either to quit their professions, or to abandon their country.—Hence many branches of rare manufacture have evidently declined, and some of the most precious are now entirely lost.

The great demand made by the Moghul and Persian empires, for the produce of Bengal, when Delhi and Ispahan reigned with equal splendor and authority, has been considerably lessened of late by the distracted and impoverished condition of those states; and in fact, when we consider that the Moghul court exceeded that of all other nations, both in wealth and magnificence; that the governors, established throughout the provinces, assumed the manners of the most potent sovereigns; and that their most splendid habiliments were fabricated at Bengal; it is natural to conclude, that the discontinuation of such a trade must of necessity have produced strong effects; yet, it is probable that the losses, which have been sustained in consequence of this commercial event, are counterpoised by the augmentation of the cargoes, though of a different species, which are now annually exported from thence to Europe.

During the administration of the Mussulmen, private wealth was usually expended on the spot where it had been acquired, and though oppression and severity might probably have been exercised in the accumulation, yet the country at large was improved by its quick circulation through the channels of luxury, without any decrease of the general currency. It may indeed be urged, that the sums of money expended by Europeans, in their public and private buildings, have been equivalent to the wants of the labourer and artizan;

but our author seems inclined to think, that this amount is very inconsiderable, when compared to that applied, by the preceding governors, to the construction of mosques, baths, Hindoo temples, grand reservoirs, magnificent gardens, and a variety of costly, private edifices. He justly observes, that these modes of expence are by no means compatible with the genius or inclination of the present possessors, who merely regard themselves as the moveable tenants of the day, and are anxious to enjoy the fruit of their labours, in the bosom of their native home.

From the period of Arungzebe's death, which occurred in 1707, until the eve of our territorial establishment in India, when the Moghul empire still retained a large share of its power, the balance of the revenues of Bengal was punctually sent, in bills and specie, to the imperial treasury. The remittance of this amount, which has sometimes been equivalent, in one year, to a million sterling, frequently caused so great a scarcity of money, that many opulent inhabitants actually found themselves much embarrassed in defraying their domestic expences.

The maritime commerce of Bengal does not now maintain that vigour which accompanied it, whilst the Europeans simply exercised the profession of merchants, and were confined to the coasts of India; yet there is a brisk and important trade at Calcutta, though the advantageous traffic, that formerly subsisted between this port and Pegue, Siam, and the Malay islands, is evidently enfeebled, and begins to wear the aspect of a gradual, but certain failure.

On the 29th of May, our traveller arrived at the large and commodious cantonment, of Berhampore, where are stationed three regiments of Sepoys and a battalion of Europeans, and on the 15th of June, he made an excursion to Mooreshedabad, that he might view, in that city and its environs, the theatre on

which those interesting schemes had been agitated, which had eventually advanced the natives of England to the dominion of a wealthy kingdom. About a mile below Mooreshedabad, and on the opposite bank of the river, lie the remains of Ali Verdy Khan, known also, in India, by the name of Mahobut Jung, a man who contrived to raise himself, by his abilities as a soldier and a statesman, from a private condition, to the subahdarry of Bengal. He waged an obstinate war with the Mahrattas, for the space of eight years, and after an unsuccessful struggle, was compelled to cede to them the districts of Kuttack.

Not far from the tomb of Mahobut Jung, is the burying-place of his nephew, Seraje-ud-Dowlah, well known to the English, by his capture of Fort William, and his barbarity in confining the garrison in a close dungeon, where the majority of them perished from the severity of their situation. The fate of this man was similar to that of many eastern princes, who have, in their turn, experienced the inconstancy of fortune; he was betrayed at the battle of Plassey by Meer Jaffier, and shortly after assassinated by order of the same person.

Mahobut Jung, thinking to secure to his successor the attachment of Meer Jaffier, bestowed on this officer the most important trust in government, with his sister in marriage; and on his death-bed, recommended the young nabob, in the most solemn manner, to his tutelage and protection. If, therefore, the conduct of Meer Jaffier were to be tried by the law of natural affection, or by the rules of private honour, it must appear in the blackest colours, and must infallibly force an execration from every feeling and honest heart. It may, indeed, be justly urged, that Mahobut Jung should have known, from personal experience, the insufficiency of the strongest ties, when designed

to restrain the wild force of ambition in an Asiatic breast.

The Mollahs, who are here employed in performing devotions for the repose of the dead, informed our author, that the widow of Seraje-ud-Dowlah frequently visits his last dreary residence, and performs certain mournful ceremonies in commemoration of her departed husband.

Mooreshedabad is a city of no old date, and now bears the various marks of poverty and decay, an evident result of the removal of the court. No buildings of note are seen in the city, nor are there, in fact, any that are worth the slightest attention, except the Mausoleums of Meer Jaffier, his begum, and the Nabob Mherun. These repositories of men, who were once called *great*, and whose towering thoughts disturbed the peace of their fellow-creatures, are admirably adapted to repress or mortify that vanity which has so amply fallen to the lot of human beings, as, within the narrow limits of a tomb, vain mortals behold a spot, where the bodies, the schemes, and sometimes the very names of the most turbulent and aspiring, are confounded in one silent and undistinguished mass.

On the 23d of June, our traveller embarked in a boat at Mooreshedabad, and proceeded up the river, with a fresh easterly wind, for about 30 miles. Towards evening the Hindoo boatmen fastened their little vessel to the shore, while they landed to take some refreshment, as it is not customary with their sect to prepare any victuals upon the water.

Next day they passed the village of Jungypore, on the eastern shore, where the company has established a manufactory for raw silk, and on the 25th they entered the main branch of the Ganges. Here the river affords a fine view, that is terminated, at the extremity of a long reach, by a vista of hills above Rajah Mhal,

extending in a regular chain to the north-west. The Ganges, which in the vicinity of Sooty, a village near the head of the Cassimbazar river, is full four miles across, was greatly agitated during our author's passage, by a strong wind, that gave it the appearance of an arm of the sea. The riches of Bengal, with a considerable portion of the conveniencies of its inhabitants, are in a great degree derived from this river, which, with its numerous intersecting branches, transports speedily, and at a reasonable expence, the various products of districts, towns, and villages. to places where they are purchased with avidity, either for immediate consumption, or for the supply of some more distant marts. The Ganges likewise affords an important aid to the English, in all military operations within their own territory, as, whilst the armies, on the Malabar or Coromandel coasts, are cramped and impeded in their motions, from a want of provisions and ammunition, and are sometimes obliged to relinquish the glories of an approaching victory, for the obtainment of these supplies, the Bengal armaments are comfortably furnished from their store boats, with every requisite equipment, and the Europeans enjoy, within their camp, not only the necessaries, but the luxuries of life.

Towards evening, Mr. Forster arrived at Rajah Mhal, a former residence of some of the Bengal subahdars.—Ali Verdy Khan, in the commencement of his administration, which took place in 1742, removed the seat of government from this place to Mooreshedabad. The natives of India are not much addicted to curious investigation, and are commonly inattentive to the history of their own country. It seems that their chief happiness is centred in the enjoyments of the present hour, which are sufficient to absorb every gloomy reflection on the past, and all care for the future. It is probable, that Ali Verdy Khan removed his capital to

Mooreshedabad, in order to keep a more vigilant watch over the actions of the English, whom he greatly feared; and also to prosecute, with greater convenience, the war against the Mahrattas, who had invaded his country on the side of the Kuttack. At present, Rajah Mhal bears an impoverished aspect; and were it not for the heaps of mouldering ruins that are interspersed through the town and its environs, it would be difficult to discover, that this place had been so recently the principal city of a great and opulent chief.

Happening to saunter into a small garden, near the bank of the river, our author perceived an old man, employed in digging, who freely entered into conversation, and observed, that the very spot which he was then cultivating, was formerly occupied by the Nobet Ghah, or the music hall of the old palace; and that, within his recollection, an extensive garden had flourished in front of his little inclosure, which the Ganges had now swept away. Exclusive of the convenient and hospitable house of Mr. Cleveland, which formed a part of the subahdar's palace, there is probably no region of the globe where the instability of monuments, designed to perpetuate human grandeur, is more faithfully or grievously exemplified than at Rajah Mhal.

On the 26th, Mr. Forster passed the village of Sickergully, and observed in its vicinity a neat building, that had been erected for the accommodation of passengers.

Next day, he saw the town of Pointee, where a Hindoo, or Mahometan, mansion stands on an eminence, and a mosque, now apparently deserted. At a small distance is a sepulchral monument, raised to the memory of an European gentleman, who died there on his journey to Calcutta.

On the 29th, at noon, our traveller reached Jungherah, a small rocky island, where a long line of hills,

running from south-east to the north-west, forms a beautiful termination of a broad range of the river. Here is erected a seminary of Hindoo mendicants, and some figures of very ancient sculpture are here discernible. It has been affirmed that Jungherah was the place of Seraje-ud-Dowlah's assassination, but it seems more probable that he was apprehended on this spot, whither he had fled for shelter, from Meer Jaffier, and that he was conveyed thence to Mooreshe-dabad.

Continuing his route, Mr. Forster observed the frame of a brick well, that stood in the middle of the stream; its wall was in excellent preservation, and stood fifteen feet above the surface of the water. It most likely pertained to some village, on the bank of the Ganges, that is now destroyed by repeated inundations, or by the encroachment of the river upon the country.

Having proceeded about thirty-five miles, the traveller arrived at Mongheer, which is situated on an extensive level, towards the west, having the Ganges on the north. It is consequently well chosen for defence and conveniency; yet the fort, said to have been erected by Sultan Shujah, is now much dilapidated, and the private buildings are uninhabited and in a state of decay.

Casseem Ali Khan, in the latter years of his government, retired to the fort of Mongheer, and there formed the plan of breaking the English yoke, and of annihilating the influence of that people in Bengal, as a suitable revenge for their great encroachments on his authority, and on the commerce of the country. In addition to these motives, he was earnestly incited to the attempt, by the officers of his court and army, who were naturally alarmed at the diminution of their power and lucrative employments. Casseem accordingly commenced hostilities against the English, which

ultimately terminated in his own ruin, and the destruction of the Mahometan government in Bengal. With Casseem Ali ended, virtually, the power of the subahdars. Meer Jaffier made a feeble attempt to resume his authority, in his last administration, but it soon terminated in his death, and in leaving the English supreme rulers of a large and valuable territory.

By a judicious and equitable management of the Rajah Mhal and Bauglepour districts, Mr. Cleveland, (whose merits are well known to the literary world,) has considerably facilitated the collection of the revenue, and greatly increased the number of inhabitants. In the dependency of Mongheer, and in the extensive mercats of that place, which are resorted to by various traders, the increase of population is conspicuous; and in consequence of some strenuous exertions, twelve hundred Mountaineers, who formerly dwelt in the fortresses, and subsisted entirely by plunder have now entered into the British service, and are embodied in a corps, that has every appearance of becoming useful to the state. The gentle treatment shown to these persons, with the superior advantages which they derive from their present situation, must certainly operate as powerful inducements to their brethren, in following so excellent and profitable an example. The depredations of these men, at former periods, rendered the roads so extremely dangerous, that escorts were stationed at certain posts, for the protection of travellers, and detachments of two or three battalions were sometimes sent against the savage inhabitants of the Bauglepour hills, who have now undertaken the defence of a country, which they had long wasted by rapine, and ensanguined with repeated murders.

Quitting Mongheer, on the 3d of July, our author arrived on the 5th at Patna. This city is tolerably

spacious and very populous, though, much fallen from that importance that was attached to the residence of the subahdar of Bahar. The great cultivation of poppies in the contiguous districts, together with some salt-petre works, have rendered Patna the centre of an extensive commerce, and invested its inhabitants with affluence. The different manufactures of silver, iron, and wood, are but little inferior, in this city, to those of Europe; and when the rudeness of the tools and the simplicity of the process are duly considered, the degree of delicacy acquired by the artisans, in their respective professions, demands a tribute of unfeigned admiration.

Numerous remains of public and private edifices, scattered through Patna and its environs, indicate a former extent and magnificence, which now no longer exist. An ancient name of this place, still recollected by some of the inhabitants, and approximating to that given by Strabo and Pliny, to the supposed capital of India, has suggested an opinion that Patna is erected on the site of the celebrated Palibertha. Curiosity, and a momentary desire to indulge some melancholy reflections, induced Mr. Forster to visit the spot where the English were barbarously massacred by the command of Casseem Ali. The former buildings are all removed, and a well-proportioned monument, but destitute of inscription, has been erected in commemoration of that dreadful event.

On the 13th of July, our author continued his route to Muzufferpour, the residence of the collector of Tirhoot, an extensive district, about forty miles to the northward of Patna, and producing a revenue of about six and a half lacks of rupees.

Proceeding across the country, on the 30th, Mr. Forster visited a long straggling town, called Choprah, situated on the northern side of the Ganges, at the distance of twenty miles from Patna. It is the resi-

dence of the collector of Sarum and Champorām, districts yielding an annual revenue of fourteen and a half lacks of rupees. Previous to the capture of this place by the English, the French and Dutch had factories there for the purpose of manufacturing salt-petre, in which this part of the country abounds; and it is a singular fact, that the Dutch, though compelled to buy the greater part of their crude salt-petre from the English, were, notwithstanding, enabled to sell it in a purified state, at a lower price than that of the English manufacture. This commercial advantage must be ascribed to the rigid system of economy, observed by the Dutch in all their operations, and to the unrelaxing attention to business, with which that people seem to be constitutionally endowed.

On the 12th of August, our author quitted Choprah, and on the 17th arrived, by water, at Buxar; in the neighbourhood of which Casseem Ali and Shujah-ud-Dowlah made their last effort against the British arms. The superior numbers who crowded the plains of Buxar, on behalf of those chiefs, availed but little, when opposed to the small, but well disciplined and resolute body of the English; who, after a smart action of two hours, completely routed the combined forces, and took the whole of their artillery.

The fort of Buxar is situated on the exterior limits of the Bahar province, and though small, is sufficiently tenable to resist the common attacks of a native power. The present commandant has likewise added to its security, by some considerable improvements; and, for the better protection of the people, who inhabit the adjacent towns, he has encompassed a large space, to the eastward of the fortifications, with a ditch and rampart.

The curiosities to be seen at Buxar, are by no means numerous, and scarcely merit an enumeration. There is, however, one monument erected on a small mount, to the westward of the fort, that is as highly estimated

by the Hindoos as is the blood of St. Januarius by the Neapolitans, or the holy house at Loretto by Catholics in general. This monument is sacred to the memory of the Gold Ram, who may be occasionally seen officiating as the Mars of the Hindoos, and is said to have the direction of war and victory. It is affirmed that Ram, whilst a youth, made a visit to this eminence, where he remained for the space of seven days, in order to learn the art of managing the bow, from some learned master; and so miraculous were his feats in after times, with this weapon, that if the most moderate of them were to be recorded, our readers would readily acknowledge, without torturing the phrase, that Ram "drew a long bow."

At the distance of two miles to the westward of Buxar, the province of Bahar is terminated and divided from Benares, by Torin Nullah, a rivulet that falls into the Ganges, though the Caramnassa river, from being of greater note than the Nullah, and running contiguous to it, is commonly called the boundary. In crossing this river on service, the officers on the Bengal establishment become entitled to double pay, on account of the extraordinary expences incurred in countries far distant from the sea costs, and where European articles sell at an advanced price, from the charges of conveyance.

The view from Buxar, into the Benares province, is extremely beautiful and picturesque. An extensive plain, skirted by a broad, winding river, and partially clothed with exuberant fields of corn, is highly gratifying to the eye of the spectator, while groves of lofty trees, interspersed with large and pleasant villages, complete the grandeur of the landscape, and impresses the contemplative mind with cheerfulness and content.

After a short stay of six days at Buxar, our traveller continued his route by water, and on the 26th arrived at the city of Benares, which, for its costly buildings,

wealth, and population, is the most considerable of those now remaining in the possession of the Hindoos.

At the distance of eight miles from Benares, as it is approached on the river, from the eastward, the stranger's attention is attracted by the view of two lofty minarets, erected by command of Arungzebe, on the foundation of an ancient Hindoo temple, dedicated to the Mhah Deve. The construction of this Mahometan pile, which seems, from its elevation, to look down with triumph on the fallen objects of the Hindoos peculiar veneration, was in all probability impressed on the mind of Arungzebe, in consequence of an intemperate desire of insulting their religion; and, if such was his design, it has been completely answered, as the Hindoos consider this monument as a disgraceful record, that proclaims to every stranger the debasement of their city, and the pollution of their favourite worship.

The town is built at the distance of one mile from the northern bank of the Ganges, and occupies a space of about two miles and a half. Many of the houses are built of stone, resembling that species found in the quarries of Portland, and which abounds in this country. They are remarkably high, sometimes consisting of six or seven stories; but the streets, where these lofty buildings stand, are so extremely narrow, as not to admit of two common carriages abreast. This compressed arrangement of the buildings has totally destroyed the effects, which symmetry and arrangement would otherwise have bestowed on one of the finest capitals in India; and the complicated inconveniences of a confined atmosphere; an intolerable stench arising from several pieces of stagnated water, and the filth that is imprudently thrown from the houses into the streets, render the situation of European residents equally unpleasant and pernicious.

Passing over our author's account of the Hindoo mythology, which, though interesting to him as an indi-

vidual, seems unimportant to our plan, and would in fact only usurp the place of more important matter, we hasten to inform our readers that, on the 3d of November, Mr. Forster made an excursion to Bidgi-ghur, a place rendered famous in the annals of Bengal, from a large amount of treasure acquired there by the British troops. On the first day our author arrived at Lutteef-ghur, about eighteen miles to the south-west of Benares. The fort is entirely deserted, and the passage leading to it is almost choaked up by brush-wood, and the projecting branches of trees. Lutteef-ghur is situated in the centre of a circular range of hills, from the summit of which, a thick and high wood reaches to the walls of the fort. The air in this place, being deprived of a quick circulation, has acquired a malignant quality, and communicates its pernicious influence to all animal bodies. It is in such situations as this, that a disease is produced, which, under the name of "the hill fever," pervades every part of the animal economy, contaminates the whole mass of blood, and refuses to yield to any thing but the power of mercury. The water also partakes, in such places, of a similar noxious property.

At the gate of the fort, a poor Mahometan Faquir had taken up his lonely residence. His wan and emaciated appearance gave a melancholy proof of the destructive climate of Lutteef-ghur; yet, when Mr. Forster requested him to quit so dismal a station, and go where he might recover his health, he acknowledged that he preferred an existence in this place, under a burden of disease, and the precarious charity of passengers, to a removal to some other part, where he might be totally unknown, and consequently be exposed to the risk of starving.

On the 4th, after a journey of twenty miles, our author arrived at the foot of Bidgi-ghur hill, where he reposed till the morning, and then walked up to the fort,

which he describes as a circumvallation of the crown of a rocky hill, measuring rather more than two miles from the immediate base to the summit.

The artificial fortification possesses but little strength, and its materials are by no means substantial, as may be seen by a fissure of the wall, caused by the rains, and also by a breach that was made during the siege.

This strong hold owes its importance solely to its height and steepness, which are so favourable that, if it had been defended with any tolerable degree of resolution, its capture would certainly have been attended with much bloodshed and difficulty. Three deep reservoirs, on the top of the hill, supply the garrison with water. Some of the bastions, on the eastern side, are supported by projecting branches of the rock, and the surrounding prospect is diversified and highly picturesque. The rising and setting sun exhibits, at Bidgi-ghur, a magnificent spectacle, and impresses the spectator with the warmest gratitude, to that adorable Being, whose bounteous hand renews with each successive day the blessings of his creatures, and whose incomparable love vouchsafes to affix some peculiar benefit or beauty to all the various parts of his creation. The view of the setting sun takes in the river Soane, which is seen to meander through a long tract of diversified country, while its silver stream reflects the parting rays of the heavenly luminary, and adds fresh brilliancy to the enchanting scene. A fort also appears, on the declivity of a distant eminence, which is only observed in the evening prospect.

The village Mow, situated at the bottom of the descent, which was well peopled, and possessed a considerable share of commerce, before the capture of Bidgi-ghur, is now deserted and in ruins. The loss of this village is severely felt in many parts of the country, as it was the only mart for supplying the wants of the neighbouring mountaineers, who bartered their wares

with the inhabitants, for the produce of the low lands. This commercial communication has now ceased, and the Benares traders have but little connection with the inhabitants of the hills, who are a hardy, active race, and might, if properly encouraged, prove a very valuable addition to the British troops in that quarter. It seems they are happily exempt from that species of fever, incident to a hilly country, which has so cruelly impaired the health of the English; nor do they entertain such prejudices, in their mode of living, as affect the higher ranks of the Hindoos, and which have been frequently known to embarrass military operations. Bulwant Sing, by means of intrigue and direct dishonesty, seized on Bidgi-ghur, and strengthened it, as the chief repository of his riches; and his son afterwards augmented the work, increased the treasures, and embellished the place with a strong bridge of stone, that runs across a small river at the bottom of the hill.

Having resolved on proceeding, by a northern route, to Europe, our author assumed the name of a Georgian, for the sake of travelling with greater safety; quitted Benares, on horseback, on the 12th of December; and after an agreeable journey of four days, he arrived at Allahabad.

The fortress of Allahabad, founded by the emperor Acbar, possesses a beautiful and commodious situation, on the point of land which forms the confluence of the Ganges and Jumna. The surrounding scenery is remarkably interesting, and when the flow of water is rapid and spacious, an air of superior grandeur is attached to its usual charms. On one side, the Ganges rolls down, with a strong and yellow tide; and, on the other, the Jumna glides, with a clearer stream, by the walls of the fort. To this favourite and sacred spot, a large assembly of Hindoo pilgrims resort annually, in order to wash away their transgressions, and obtain permission to begin a new score. In return for

this indulgence, they furnish the yearly sum of 50,000 rupees, to the vizier's treasury. The fort of Allahabad is built of stone, and is amply supplied with superb and useful buildings, for the pleasures and the conveniences of life. The Ghah Padshil, or imperial apartment, is described as one of the best pieces of Mahometan architecture that our author had seen in the course of his travels. The interior of its upper room is constructed of variegated marble, of exquisite colours, and neatly adjusted. From hence, "the Lord of the World," as he is entitled by his subjects, has a distinct view of twelve different suits of female apartments, in the front of which the beauteous handmaids are arranged, when he issues his mandate, that he may select the favourite of the day.

In the palace-yard stands an ancient pillar, of about forty feet high, consisting of one entire stone, which coarsely resembles porphyry, and is covered with an inscription, in the ancient Hindoo character; but the letters are so much impaired, by the ravages of time, that they are become illegible. The Mahometans, who furiously destroyed every monument and curious vestige, not expressive of their doctrine, have endeavoured to claim the construction of this pillar, which is, by the Hindoos, attributed to a powerful chief, called Beemshyne, and have accordingly engraved, over the Hindoo record, the names of several of their emperors, since the time of Babr, the first monarch of the race of Timur, who swayed the sceptre of Hindostan.

This pillar, which bears the mark of great antiquity, is sufficient to demonstrate that Allahabad was a place of importance, long before the era of the Mahometan conquest of India. We should indeed pass an unjust and contemptuous censure on the understanding of the ancient Hindoos, did we indulge the supposition, that they overlooked a situation so admirably adapted to the enjoyments of life, and to the performance of their religious duties.

Almost as many cities have been brought forward, by modern authors, to prefer their claims to the Polybortha of India, as of old contested for the birth-place of the immortal Grecian bard. A celebrated French geographer seems to give the palm to Allahabad; Strabo, however, has mentioned a grand causeway, leading from Polybortha into the interior of the country; and as such structures are conspicuous and durable, it might be rationally supposed, that some part of this road would have been still visible; but our author acknowledges, that on the most careful examination, he could not discover its most distant trace. A mound of earth is observed to extend about a mile, in a line with the Ganges, where it approaches the fort; but this was certainly thrown up to secure the town from the inconvenience of occasional inundation.

About a mile to the eastward of Allahabad, stands the tomb of Sultan Khusro, in the midst of an extensive garden, inclosed with a high wall, and embellished with a variety of trees. As the public edifices of the Mahometans are constructed of the worst species of the Gothic order, they seldom afford much pleasure to a spectator, who is taught to admire the more simple and chaste proportions of art; yet the mausoleum of Khusro, though comprising few of the rules of architecture, has something peculiarly pleasing in its appearance, and diffuses around it an air of melancholy, congenially suited to the design of its foundation. The form of the building is nearly square; it is raised from the ground by a low flight of steps, and has a vaulted roof, in form of a dome, whose exterior is covered with fine coloured tiles, on which the reflection of the sun produces a very agreeable effect.

Adjoining this sepulchral monument is one of a smaller size, said to have been erected in commemoration of a female branch of the imperial family. Some Mahometan priests, who live in the garden, keep the

mausoleum clean ; and the different appurtenances are still in excellent preservation, particularly the wooden bier, in which the deceased is said to be deposited.

Observing a small curtain upon the wall, Mr. Forster drew it aside, and felt himself impressed with a great degree of awe, on discovering the figure of an open hand, engraved on black marble. Adverting to the nature of the place, and the purpose of its erection, he at first imagined that the hand, or power of the Deity, was denoted by this representation : but a few moments recollection convinced him that Mahomed, Ali, Fatima, Hussin, and Hussein, were described by the emblem, and that it had been covered, in compliance with the law, which excludes all works of sculpture and painting from among the devotions of Mussulmen.

The revenue once paid into the royal treasury, by the Alahabad districts, was equivalent to seventy lacks of rupees ; but the state of the vizier's country is now so severely impoverished and depopulated, that it is at present reduced to one fourth of the original sum.

Shaistah Khan (who was appointed by Arungzebe to govern the provinces of Bengal and Bahar, after the death of Amir Jumlab) has enriched the vicinity of Allahabad with many monuments of his liberality. On an insulated rock in the Jumna, near the city, and at a small distance from the southern bank, he caused a lofty apartment to be erected, which commands a distant and wildly-diversified view, and is rendered extremely pleasant by the refreshing breezes of the river. A Persian inscription informs the spectator, that this charming retreat was finished, in the year 1645, by order of Shaistah Khan.

India has been ever celebrated for affording convenient accommodations to the traveller, who seldom fails, at the distance of eight or ten miles, to meet with a public lodging, or a reservoir of water, where he may quench his thirst, and perform his wonted ablutions.

As the generality of the inhabitants have but few superfluous wants, owing to the state of their climate and the simplicity of their life, a slight shelter against the sun and rain, plain food, and a small portion of clothing, constitute a large share of their comforts. In Upper India, the economy of Karawan Serah, or the serauce, is conducted in a better manner, and its conveniences are more sensibly felt than in the southern parts of the country. An inclosed area, containing several small apartments, is appropriated to the use of travellers, in every considerable village. The stationary tenants of the serauce, many of whom are females, approach the stranger, on his entrance, and expatiate, in the most alluring manner, upon the various excellencies of their several lodgings. When the choice is made, a bed is prepared for his repose, a pipe is brought for his amusement, and the culinary utensils are cleaned previous to his repast. The charges are extremely reasonable; and if the traveller is inclined to indulge himself, the addition of threepence, to his ordinary acknowledgment, will procure a sumptuous fare, with the accompaniment of a sauce, which, Mr. Forster observes, "an alderman might sigh for over his callipash."

After attending at a funeral ceremony, performed in commemoration of Hussein, the son of Ali and Fatima, our author quitted Allahabad, on the 20th of December, and proceeded to Beghum Serauce, a station of six miles.

Next morning he breakfasted at Tutty Pour, or the Place of Victory; and, on inquiring why so small and contemptible a village had been distinguished by such an appellation, he was told, that a signal victory had been obtained there, in former times, but his intelligence could give no account of the particulars.

Towards evening, he arrived at Alum Chund, the north-west limit of the Allahabad districts. The aspect

of the country was exceedingly barren and gloomy, owing, as it was said, to the rapacity of a former renter. On entering the serauce, Mr. Forster found the hosts, with their spouses, busily occupied in the celebration of a marriage. The joy and merriment, which circulated in their assembly, could not be surpassed. The men were collected in a body, drinking arrack, and beating a small drum; and a separate assemblage of women were chewing beetle, and conversing with surprising spirit and volubility. Yet, though the jubilee had engrossed a great share of their attention, they were by no means remiss in point of hospitality, but cheerfully supplied the traveller with an excellent supper and a convenient lodging.

Continuing his route, the following day, for about seventeen miles, our author arrived, by noon, at the serauce of Shahzadpour, which, together with the town, is said to have been built by Shaistah Khan, a nobleman, who was highly celebrated for his eloquence and elegant style of writing. The serauce of Shahzadpour, constructed chiefly of brick and mortar, is supplied with several large and convenient apartments, but, from want of repair, one angle of the edifice has fallen into ruins. "It is," says Mr. Forster, "seriously to be lamented, that buildings, founded on principles of public spirit, or motives equally beneficial to the state, and whose uses are so universally experienced, should be suffered to moulder into decay."

On the first foundation of the larger serauces, it seems that certain portions of land, or other established funds, were appropriated to their needful repairs: but, in later periods, the state of Hindostan has been so much distracted, and either the oppressions or the poverty of its rulers have been so great, that these grants have been resumed, or turned from their original purpose. Nor are the rulers alone answerable for the neglect or dilapidation of their edifices, but a large

share of censure must justly fall upon the whole body of the people, whose weak minds are vitiated with self-love and ostentation, and who particularly expose these failings in the foundation of their public works. Our author once asked a Hindoo, who was superintending the construction of a place of worship, why, in a country famed for charitable benefactions, so many old edifices, allotted to the purposes of religion and hospitality, were permitted to drop into ruins, whereas, if they had been repaired, considerable sums of money might have been saved, and many a valuable monument of antiquity rescued from oblivion. To this question the Asiatic ingenuously replied, "Were I to expend my whole estate in repairs, the building would still retain the name of its original founder; but by the erection of a new one, my own name will be transmitted to posterity." According to this answer, it appears that the entire credit of erecting a pagoda, serauce, or other public edifice, will be given to him who first laid the foundation, and that no account will be taken of him who may occasionally enrich the fabric with suitable embellishments.

Happening to miss his road, in the way to Manickpour, Mr. Forster went to Kurrah Manickpour, in the vicinity of which are some remains of a considerable fort. Amongst the ruins were observed some broken fragments of Hindoo sculpture, of the same kind as that seen on a curious antique monument, in the neighbourhood of Benares. Festoons of flowers are sculptured on this monument, which, for the simple elegance of the design, and the exact nicety of the execution, may vie with the works of some European masters.

As the air was intensely cold, and the hostess at the serauce was unable to procure any succedaneum for a quilt, our author passed a sleepless and uncomfortable night, and hastened the next morning to cross

the Ganges at Gootre, two miles below the village of Kurrah Manickpour. After travelling about eighteen miles, he reached Mustaphabad, and rejoined his servants, from whom he had separated, in consequence of his deviation from the right road.

From the ruins of Kurrah fort, the Ganges is seen winding beautifully round the bottom of the hill, and immediately opposite, on the northern shore, stands the village Manickpour.

Continuing his journey through a country much covered with forest wood, our author arrived on the 24th at Bareilly, a fortified town, at the distance of twenty-four miles from Mustaphabad.

Next day he reached Doolindy, the principal town of a district, rented by one of the vizier's favourite Hindoos, and on the 26th he proceeded to Sascindy, where there is little else to meet the eye of a stranger, than the wild appearance of a steril and uncultivated country, the reverse of what might be rationally expected in the vicinity of a capital city.

From Doolindy, Mr. Forster travelled to Lucknow, which he describes as a large and populous city, but totally destitute of symmetrical arrangement and elegance. The streets are narrow, uneven, and extremely dirty. The Goomty, running on the northern side of the town, is navigable for boats of ordinary dimensions, at all seasons of the year, and falls into the Ganges, between Benares and Ghazepour. A line of boats extended across the stream, forms an excellent communication with a large suburb.

Anxious to conceal himself from observation, and finding that some of the citizens began to make inquisitive remarks, our author crossed the water, and procured a private and commodious lodging, in the Hussen Gunge serauce. Having some business to transact at Lucknow, previous to his journey to Europe, he left his servants at the serauce, on pretence of visiting the

English camp, and went to the city, where he endeavoured to obtain admittance (as a Moghul merchant) to one of the officers; but though he entreated the attendants in the softest and most persuasive manner to inform their master of his arrival, they roughly answered, that the gentleman was at breakfast, and could not be seen. Mr. Forster now tried another door, which seemed less strictly guarded; but there also his prayer was ineffectual, and as he had nothing in his pocket to enforce his request, he was compelled to retire, notwithstanding the weather was extremely sultry, and the distance to his lodging was at least four miles. This little occurrence served to convince our author of the efficacy of his disguise, and the fluency of his assumed language. Returning to his lodging, he saw another European house, into which he procured admittance, by telling the door keeper, that his attendance had been required.

During the twenty days that he continued at Lucknow, in which time he frequently visited the English gentlemen, no person seemed to regard him with suspicion. His landlady, indeed, seemed anxious to discover the cause of his frequent excursions; but, not receiving a satisfactory answer to her inquiries, she concluded that he had formed some female intimacy, and gave herself infinite credit for the undisputed detection.

Previous to his departure from the territories of Assofud-Dowlah, or, as he is often entitled, the Vizier of the Empire, our traveller made the following remarks on the Oude government:

This country is bounded on the north by some parts of Siranagur and Napaul; on the east by the English possessions; on the south by the river Jumna; and on the west by the Doab and the Ganges. The Oude territories, which are generally flat and fertile, are watered by the Gograh, Goomty, Ganges, Jumna and

Gunduck, exclusive of many rivulets. These rivers intersect a large space of the country, and flow through most of the principal towns; they also present strong barriers against the Mahrattah, Seick, or Moghul cavalry. The vizier's provinces, said to yield, at present, a revenue of two millions sterling, have experienced a sad decay since the death of Shujah-ud-Dowlah. The inhabitants affirm that the population of the country is diminished, and that the commerce has also suffered a mournful diminution.

But little requires to be said of the vizier's military establishment, as its utility is confined entirely to the collection of the revenue, the enforcing obedience on the lesser vassals, and the furnishing a body guard. The defence of the country may be said to rest wholly on the forces of the English, which are supplied as necessity requires. The troops, at the period of Mr. Forster's travels, amounted to about eight thousand sepoys and five hundred Europeans, with a proper train of artillery.

On the 18th of January, 1783, our author quitted his lodgings at Lucknow, and after a dusty ride of fourteen miles, halted at the village Nowill Gunge, and proceeded the next day to Meah Gunge, a thriving and populous village, said to have been founded by Almas. Mr. Forster passed the evening in company with a Patan, who was returning from Lucknow, where he had squandered the greatest part of his estate on arrack and courtesans. In the course of two hours and a half, our traveller beheld him empty two bottles of a harsh, fiery spirit, that was sufficient to have driven reason eternally from her throne. The Patan apologized for this excessive potation, by saying that it removed every dark and melancholy idea from his mind, which greatly disturbed him in his cooler moments. This jovial Mussulman was attended by an old Musician, whose apparel bespoke extreme penury,

and whose gums had lost the greatest part of their natural embellishments. This grotesque performer, during the interludes of his master's amusement, thrummed on a wretched guitar, which he accompanied with some of Hafez's odes; in a tone of voice that might have effectually frightened the fiercest monster of the forests.

On the 20th our author continued his route to Banghur Mow, a large village in the district of Almas. Here the Patan, having completely emptied his purse, sold a piece of family tin plate, and devoted the ensuing evening to mirth and voluptuousness.

Many of Almas's wounded Sepoys were brought to the serauce, from a neighbouring fort, which had been reduced, after a siege of six weeks. These poor creatures were dreadfully mangled, some of them having balls lodged in their bodies, and others being scorched by a combustible matter, thrown on them in the course of the attack. As Mr. Forster was fortunately possessed of a few medical materials, he devoted them to the use of the wretched sufferers, and with a degree of humanity that reflects the most brilliant lustre upon his character, he applied dressings to such cases as could probably receive any benefit from his assistance. In return for this generous and noble behaviour, he had the inexpressible satisfaction of witnessing the successful effects of his goodness upon several persons, who were apparently destined for an untimely grave.

After a tedious journey of twenty-eight miles, in which he had forded the Ganges with extreme difficulty, our author arrived on the 21st, at the ancient city of Kinnouge, situated on the small river Callinuady, that falls into the Ganges about twenty miles below Furruckabad. Previous to the Mahometan conquest, Kinnouge was ranked among the most wealthy and populous cities of Hindostan. It is said to have contained thirty thousand shops for the sale of beetle, and to have

afforded employment to six thousand female dancers and musicians. An extensive space, covered with ruins, marks the ancient magnificence of this city; though few distinct vestiges now exist, except some part of a temple erected to the honour of Setah, the wife of Ram, which has been exorcised by some zealous Mussulman, and converted into a place of worship; but, as the present race of Indian Mahometans are supinely regardless of their prophet and his religion, the mosque is now defiled and abandoned. This ancient edifice was constructed of stone, but in several cavities formed by the rain, our author observed parts of brick wall, sunk twenty feet beneath the level of the town, and the inhabitants affirm, that small pieces of gold and silver are frequently discovered among the foundations. This city was plundered by the Mahrattas, who also laid waste the adjacent country, previous to the battle of Panifrett, in 1761. After this event which proved of the utmost importance to the Mahometan power, in Upper India, Ahmed Khan Bungish, the chief of Furruckabad, took possession of the districts of Kinnouge, which, under his government, began to emerge from its ruinous state, and assumed symptoms of a recovery that are now entirely effaced.

Proceeding for about eighteen miles, our author arrived on the 23d, at the village Khodah Gunge, in the territory of Muzzaffer Jung, an indolent young man, who is tributary to Assofud-Dowlah.

Next day, Mr. Forster reached Furruckabad, where he contrived to elude the company of his Patan acquaintance, (whose pleasures began to grow expensive, and very noisy), and to enter the English artillery camp, where he was received with politeness, and treated with every mark of hospitality and attention.

At the expiration of four days, he resumed his journey, and rode to Kytterah, a large village, on the western side of the Ganges; from whence he proceeded

next morning, to Allahapour, where there is only one house of entertainment, and that affords no nocturnal accommodation. After supper, our author proposed to the hostess, that they should pass the night under the same roof; but the dame, mistaking the purport of his desire, and being roused to indignation, at the idea of its indecency, saluted him with a torrent of reproach. "In the exercise of the tongue," says Mr. Forster, "a female of Hindostan has but few equals, and if she has ever followed a camp, I will pronounce her invincible on any ground in Europe. An English woman, educated at our most noted seminaries, and skilled in all the various compass of debate, will perhaps, on some interesting occasion, maintain the combat for an hour, which then terminates in blows and victory; but an Indian dame, improved by a few campaigns, has been known to wage a colloquial war, without introducing one manual effort for the space of three days, sleeping and eating at seasonable intervals." Of this description was the virulent landlady, who declared, with all the semblance of outrageous virtue, that our author should not sleep within the limits of her habitation. At length however, the European resolutely planted his bed in the midst of her apartment, and disclaiming the idea of any improper conduct, advised her to dispose of herself, according to her own inclinations. The enraged Asiatic, obtaining no attention to her clamorous refusal, was glad to compound the business, and to accept of a small pecuniary compensation for the injury her *character* might suffer.

Next day, our traveller went to Badam, said to have been founded four hundred years ago, by one of the Seljukian monarchs. From a large and elegant city, it is now sunk into an insignificant, mouldering town. The ruins of the fort exhibit a mortifying picture of fallen grandeur, as the place of the fair attendant, and the soothing minstrel, is occupied by the sanguinary

wolf and the hideous owl. Our author passed the evening in company with some Indian females; who, for a moderate compensation, diverted him with laughing, dancing, and singing, till midnight.

After a wearisome journey of 28 miles, through a lonely, inhospitable country, our traveller arrived at Owlah, a town once crowded with inhabitants, and embellished with a variety of public buildings, but now verging to ruin, and many of its streets choked up with fallen houses.

On the 2d of February, Mr. Forster visited Shaha-bad, a large village in the district of Fyze-ullah-Khan, whose country evinces the beneficial effects of encouraging husbandry, and the aid of an active government. Populous villages, skirted by beautiful fields of corn, are seen on all sides, and the independent spirit which pervades every class of the natives, clearly demonstrates their abhorrence of despotism.

Next day our author proceeded to Rampour, a wealthy and populous town, and the residence of Fyze-ullah-Khan; here he remained till the 8th, and then continued his journey to Moradabad, situated on the banks of the river Ramgunga. It was once a place of considerable importance, but like many other cities of Hindostan, it is at present greatly decayed. Among the few remains of its pristine grandeur, is a hot bath, where Mr. Forster performed the customary ablutions, on his reception among his new brethren, as a Moghul officer, employed in the vizier's service. Having often seen rupees of the coinage of Moradabad, he is inclined to suppose that a mint has been established at this place, though now confounded with the wrecks of other buildings.

Quitting Moradabad early on the next morning, our traveller had a complete view of the lofty, northern mountains, whose heads are encrusted with perpetual snows. They extend nearly in a parallel from east to

west, and seem to form the northern barrier between Hindostan and Thibet. At the end of 24 miles, he reached the village Amruah, where the body of a notorious robber, suspended by the heels, from a tree, affords a useful spectacle to persons who are naturally inclined to unlawful courses. Travelling, however, is seldom attended with danger, in this part of India, as may be sufficiently proved by Mr. Forster's example, who never met with impediment or ill usage, though totally unprotected; but, on the contrary, received civility from all, and kindness from the generality of the natives, to whom he addressed himself upon any occasion.

Arriving at Chandpour, on the 11th, he took into his service, an old wounded soldier, as the want of an attendant had subjected him to many inconveniences, and the serauce keepers had uniformly expressed a dislike against paying the requisite attentions to his horse. Proceeding to the village of Burroo, he found that the place afforded no public accommodation for passengers; but the pompous language of his brave veteran, who entitled him, "A Moghul officer of the vizier's, going to join the army forming against the Sicques," procured him a hospitable reception among the inhabitants.

A ride of 22 miles brought our author, on the 12th, to the town of Najebabad, built by Najeb-ud-Dowlah, who foresaw that its situation would facilitate the commerce of Kashmire. This inducement, with the desire of establishing a mart for the Hindoo mountaineers, probably influenced the choice of a spot, which, being low, and surrounded with marshy grounds, was otherwise unfavourable for the site of a capital town.—About a year after the death of this chief, the fort of Nadeb Ghur, which is contiguous to the town, was captured by the Mahrattas, and since that period, Najebabad has gradually fallen from its importance, and is now

apparently dependant on the languishing trade of Kashmire.

The only caravansera in the place being occupied, our author deemed himself fortunate in obtaining admittance at a cook's shop, where minced meat, dressed in the manner of forced meat balls, and stewed beef, were prepared in a savoury manner. Whilst he was partaking of the provisions, at this resort of news-mongers, idlers, politicians, and disbanded soldiers, a boy came in, and asked whether any travellers were going to Jumbo or Kashmire, as the kafilah, or caravan, would depart on the next day. In addition to this intelligence, Mr. Forster learned that about a hundred mules, laden with raw silk, cotton cloths, and ordinary calicoes, had already moved to the skirts of the town. Having been furnished with a recommendatory letter to a banker at Najeb Ghur, who has the general charge of dispatching kafilahs, he was introduced by him to the merchants, who received him into their company as a Turk, going to purchase shawls at Kashmire; his servant, however, was adjudged unfit for such a journey as lay before them, and his place was accordingly filled by a Kashmirian, who was excellently adapted for the European's purpose, as, being tolerably conversant with a great part of India and Afghanistan; and being thoroughly acquainted with the whole plan of an Indian journey, he made the requisite preparations, and took upon himself every trouble, while his employer indulged in hearing curious anecdotes, or in smoking his pipe.

On the 14th the travellers proceeded to Ramnaghur, a village, that is in ruins, but having a large well of water, it is usually visited by passengers.

Next day, they arrived at Lall Dong, the northern limit of the vizier's territory, which is separated from Siringnaghur by a rivulet. A delay at this place, on account of the kafilah, gave our author an opportunity

of drawing the following sketch of the surrounding objects, and the economy of a caravan.

The country between Najeb Ghur and this frontier is chiefly a waste, covered with low wood, and ill supplied with water. The inhabitants informed our European that, in the time of Najeb-ud-Dowlah, the land, now over-run with wood, was a well cultivated plain ; but such is the precarious state of the territories of Hindostan, owing to an inert disposition which pervades the body of the people, that its welfare must depend in a great measure on the ability and executive talents of an individual, and as a succession of able rulers is a rare event in the history of nations, we need not be astonished at the misfortunes, which, at various times, have befallen the most valuable provinces. Yet, on the other hand, the exertions of an active prince are infallibly attended with the most brilliant success. Houses are erected with facility, at a moderate expence ; and the implements of husbandry are of so simple a construction, that most cultivators, with a small share of an artificer's assistance, can make their own machines.

The greatest extent of plain, lying on the north side of the rivulet, the kafilah encamped on the Siringnaghur quarter, where the travellers were busily employed in preparing for the ensuing journey of three days, which lay through a forest. The heat of the day beginning to grow very intense, it was necessary to provide some shelter against the solar rays. Our author accordingly purchased a large black kummul, or blanket, which being extended slantingly over a light bamboo-frame, upheld by two supporters, and fastened with small pins, formed an excellent substitute for a tent. His baggage, corresponding with the strength of his horse, consisted of a thin mattress, a quilt, a canvas portmanteau, containing a few changes of linen, and the afore-mentioned kummul. These articles,

with an oil bag, carried by the Kashmirian, afforded sufficient accommodation, and in fact, a larger equipage would only have created unfavourable suspicions among the Asiatics, and in all probability might have subjected him to heavy imposts, and impertinent investigation.

Quitting the spot of encampment on the 22d, the *kafilah* penetrated 12 miles through the mountains, by a north-west course, and halted for the evening, in the vicinity of a small, but excellent stream. In the course of this day's journey, Mr. Forster frequently remarked the ease and dexterity with which the mules, though heavily laden, clambered up the steep and rugged paths. The proprietors of the goods had appointed agents to accompany the *kafilah*. These persons are not the ultimate venders of the merchandise, but they contract to pay the different duties, and to deliver it safely at the destined mart. A small number of tents is provided to shelter the packages from inclement weather; as the *kafilah* seldom rests at any town or village. A good supply of water, and a plain for the accommodation of the cattle, are all that are looked for by the carriers, who affirm that, in addition to the advantage of pasturage, a *plain* is the most effectual security against robbers.

Next day, the travellers proceeded 18 miles further into the forest, and halted near a large water course. This day an occurrence happened, which involved our author in a serious difficulty. The fatigue of passing over a tract of deep sand, and the extreme heat of the weather induced him to indulge himself with a pipe; but while he was enjoying this regale beneath the verdant umbrage of a tree, he unfortunately lost sight of the *kafilah*. The ground in front being completely covered with leaves, it was impossible to discover any appearance of a road, and when he mounted, his horse would not move but with great reluctance, in any di-

fection, At length, however, after many fruitless attempts to discover a track or habitation, our author fell into a narrow path, which brought him, through a long space of woody desert, to a village, where the inhabitants kindly terminated his distress, by offering to conduct him to the halting-place of his companions.

On the 24th, the travellers entered Jumah, a little hamlet, containing a few scattered houses, within a mile of the Ganges, which is there about 200 yards broad, and from ten to fifteen feet deep. About half a mile below the passage is a bed of rocks, extending from the east side more than half way across the river. The stream has nearly a southern course, skirted on the western side by an uncultivated level, over-run with brushwood, and on the other by a thick, gloomy forest, tenanted only by the beasts of the field.

Next morning, our author crossed the river at the ferry of Nackerghaut, and quitting the kafilah, which was to remain some time at Jumah, he proceeded with the Kashmirians, and a small party of merchants, who were carrying cotton to the town of Nhan. On his arrival at the western shore of the Ganges, he was laid under a contribution of two rupees, by the stationary officer; who alleged that he seemed to travel very much at his ease, and was therefore, indisputably, able to pay that sum. Our European endeavoured to excuse himself, by urging, that he did not possess any property liable to taxation, but his argument was totally disregarded, and as the demand of the officer was enforced by a party of match-lock men, he prudently gave up the unequal contest, and paid the stipulated sum with decent resignation. Being rejoined by the kafilah, he arrived on the 26th at the village of Khal-sawala. The caravan halted on a pleasant green, adjoining the village, and skirted by a wood, through which a transparent stream meandered in the most

delightful manner. From its enticing appearance, our author was inclined to bathe, and retired for that purpose into the thickest part of the wood, where he discovered a great number of peacocks and a variety of other birds, one of which resembled the common fowl in plumage and formation, but its flight was remarkably active, and its size diminutive.

On the 28th, the European proceeded to the town of Dayrah, which, though small, is neatly built, and very populous. It is the residence of the Siringnaghur Rajah, and may properly be called the capital of the lower division of Siringnaghur, which includes a space of level country, between the larger chain of northern mountains, and a range of scattered hills on the south. Through these hills the Sicques have an unrestrained access into the country, and dreading no opposition from Zabitan Khan, they can penetrate at pleasure into the lower districts of Siringnaghur. The chief resides at a town bearing the common name of the territory, which lies about 100 miles to the north, and by the east of Lall Dong. Owing to the inactivity of the present rajah, the Sicques have been enabled to exact a regular tribute from the country.

After a delay of some days, occasioned by the duties imposed on the kafilah, the travellers proceeded to Kheynsapoor. At this place they saw two Sicque horsemen, who had been sent from their country to receive the afore-mentioned tribute. From the high respect shown to these men, and the excellence of their accommodations, Mr. Forster ardently wished for the power of migrating into the body of a Sicque, or of assuming such an appearance. "No sooner," says he, "had the cavaliers alighted, than beds were provided for their repose, and their horses were supplied with green barley, pulled out of the field. The kafilah travellers were content to lodge on the ground, and expressed their thanks, for permission to purchase

what they required. Such is the difference between those who are in, and those who are out of power."

On the 6th of March, the caravan crossed the Jumna, and halted on the western bank. This river flows, with a clear stream, towards the south east, and its breadth is much the same with that of the Ganges. No cultivation appears in the vicinity of Jumna; though a spacious plain extends on the western side, and might be watered without much difficulty. The Siringnaghur territory, which terminates in this part, is bounded by the districts of independent Hindoo rajahs on the north and north-east; by Oude on the south; by the Jumna on the west and north-west; and by the dominions of the Sieques on the south-west.

Between Lall Dong and the Ganges, the country forms, with little interruption, a continued chain of sylvan hills. The elephant abounds in these forests, but it is of an inferior size and quality to that found in the Malay and Chittagong quarters, and is therefore only valued for its teeth.

From the Ganges to the Jumna, the road lies through a spacious valley, of good soil, but interspersed with wood, and very thinly inhabited. The general food of the natives is wheaten bread and peas, the latter being commonly made into soup. Our author partook of these provisions, and affirms, that he never ate a meal with a higher relish. The revenue of Siringnaghur is computed at about twenty lacks of rupees, but our author's cursory view of the country was insufficient to enable him to form an accurate judgment upon the subject. The officer on the western side the Jumna taxed him in the sum of two rupees, alleging that he was liable to the duty himself, as being merely a passenger, and unconnected with any traffic that might prove advantageous to the country. Esteeming himself fortunate in falling under no minuter notice, Mr. Forster paid the demand without hesitation.

Continuing his route through the hamlets Karidah and Coleroon, our author with his servant, two Kashmirians and a Sunasse, quitted the kafilah, and on the 9th arrived at Nhan, the residence of a chief, whose territory bears the name of the town, and who made a public entry, at the period of Mr. Forster's visit.

The Sicques having usurped a division of the Nhan country, that extends to the southward of the Punjab, and borders upon their territories, the rajah took the field, in order to recover his districts. In the course of his warfare, he acquired much military credit, but was at length obliged to sue for peace; nor were the conquered lands restored, till he consented to remit a tribute of two thousand rupees to a certain Sicque chief. "This sum," adds our author, "may appear trifling in a country where specie is plentiful, and the mode of living, conformably, luxurious and extravagant; but amongst these mountaineers, whose manners are rude and simple, who seek for little else than the necessities of life, which are produced to them in great abundance, this amount is important, and to collect it, requires even oppressive exertion."

In consequence of this war, the inhabitants and foreign merchants of the town were laid under a heavy contribution, and it is extremely probable that the chief, who has discovered what the people can bear, will contrive to reap the benefit of the impost, though the cause is done away.

The rajah of Nhan made an entry into his capital, not as the illustrious Macedonian entered Babylon, but with a few horsemen, wretchedly apparelled, and contemptibly mounted. Indeed, had they been better equipped, both themselves and their steeds would have made but an indifferent figure, after clambering up at least six miles of a steep mountain, that supports the town of Nhan. The chief, a handsome young man, rather above the middle stature, and of a bright olive

complexion, was clad in a yellow silk vest and a red turban; his arms consisted of a sabre, a bow, and a quiver of arrows. Notwithstanding his grievous and frequent exactions, he is greatly beloved by the people, who run in crowds to congratulate him on his safe return. They saluted him without noise or tumult, by an inclination of the body, and touching the head with the right hand, at the same time hailing him their father and protector; while the chief in return addressed them, as he passed, in the most affectionate and interesting terms, which evidently operated like a stroke of magic, to obliterate the recollection of every burden, and to hush to silence the rising complaint.—Such were the advantages resulting to this warlike prince, by a happy combination of urbanity, courage, and generosity.

Quitting Nhan on the 12th at noon, our traveller proceeded to the village, Saleannah, at the distance of eight miles. Here he first saw, since his departure from Europe, the Scots fir tree, and the willow, which delights, as with us, in shading the crystal stream with its verdant honours. From the summit of the Nhan hill, the plains of Sirhend present a wide prospect to the south-east, south, and south-west; the view to the northward is terminated at a short distance, by mountains white with eternal snow.

Little danger being now incurred from travelling in small bodies, as the mountains form a natural barrier against the incursions of the Sicques or other marauders, Mr. Forster's party, from this place to Bellaspour was small. A Kashmirian trader in small wares accompanied him from Najeb Ghur, and he proved, at all times, a very pleasant and serviceable companion.

On the 13th he reached Sudowra, a village, situated on a lofty eminence. The road this day led through a woody and mountainous country, said to abound with a variety of wild beasts. A tiger had newly marked

our traveller's path with the impression of his feet, but fortunately no accident occurred, and Mr. Forster was comfortably lodged, towards evening, in the front of a Hindoo retail shop, where some excellent peas and wheaten cakes were served up for his supper, after the fatigues and perils of the day.

The next day's journey consisted in climbing steep mountains, where, our author observes, he was obliged to walk the greatest part of the way, from the height being almost perpendicular; the evening brought him to Lawasah, containing a few scattered houses and one shop, the master of which is described as an unfair dealer, and a noisy wrangler; but as he is the only man of his profession in the place, travellers must either submit to his impertinence and extortion, or otherwise take a precaution to lay in a stock of provisions at Sudowra.

Passing Coultie, where the Nhan country is bounded by the small district of Bojepour, our author arrived on the 17th at the village of Kunda, and thence proceeded through Durmpour, to Gowrah. During the heat of the day, he halted near a water mill, the first he had seen in India. Its construction was similar to that of a European mill, but its workmanship was coarser and its mechanism more simple. In the evening the little party approached a farmer's cottage, and requested permission to deposit their baggage, and to repose under one of his sheds. The farmer candidly said, (looking earnestly at our author), he was apprehensive that an outside lodging would not satisfy them. He was in fact suspicious of some treacherous design, and it was some time before he could believe, that they had really sought his house for shelter. At length, however, the Kashmirian showed him some small wares for sale, and the travellers were then suffered to occupy the front of the habitation.

The districts of Hundah and Gowrah are called the

Barrah Tukrah, or twelve portions, being certain divisions of territory bequeathed by a chief of Bellaspour, to his younger son, about fifty years ago. The petty states are ill governed, and it is only among them that a traveller, from the Ganges to Kashmire, incurs the risk of being plundered.

Continuing his journey through Tayanaghur, Mr. Forster arrived on the 20th at Bellaspour, the residence of the ranee, or female ruler of the Kalour territory. This town is situated on the south east side of the Setloud, or Sutlodge, the most easterly of the five rivers, from which the Persian name, Punjab, is affixed to the tract of country lying between Sirhend and the Indus. Bellaspour is well built, and exhibits a regularity in its construction, that is but seldom seen in these parts. The streets are paved, though rather roughly, and the houses, built of stone and mortar, have a very neat appearance. The Setloud, a very rapid stream, is at this place about three hundred feet broad.

Kalour is bounded on the north by the Kangrah districts; on the east by a large tract of country, called Busseer; on the south by Nhan; and on the west by the Punjab. Its revenue is computed at twelve lacks of rupees.

On Mr. Forster's arrival at Bellaspour, he found the ranee engaged in hostilities with the chief of Kangrah, on the border of whose country her army was then encamped. This seemed so important an event to the mountaineers, that they considered the hills and forests of Bellaspour as the theatre of universal war, and so deeply was it impressed on their minds that, in all probability, they would have regarded the siege of Troy and the conflicts on the Scamander, as mere skirmishes, and would have allowed no other degree of comparison, than that women were the cause of them both.

To give our readers some idea of this eventful matter, we present them with the following concise remarks:—Towards the northern limit of Kalour, is a strong hold, on an eminence, called the Kote Kangrah, the reduction of which detained Acbar*, who commanded the expedition in person, a whole year. To reward one of the officers who had signalized himself in this service, Acbar presented him with the captured fort, and a considerable portion of the adjacent territory. The descendants of this chief continued in possession, till the period of our author's travels, when the rajah of Kangrah ravaged the districts, and besieged the fort. In consequence of this procedure the Mahometan chief, distrusting his own strength, implored assistance from the Bellaspour ranee, who, with the spirit of a true heroine, espoused the quarrel of her neighbour, against the rajah of Kangrah, who now vainly asserts, that she knew his country to be destitute of defence, and therefore seized the occasion of augmenting her own power.

These wars tended greatly to derange our author's measures of progress, especially as there was attached to the Kangrah army, through which he must necessarily pass, a body of Sicques who had impressed even this sequestered region with a lively terror. The two Kashmirians, now his only companions, were averse to any motion till they should receive a reinforcement. At length, however, they consented to proceed to the Bellaspour camp, as being compelled to acknowledge that there was a greater probability of meeting with passengers there than in the town.

On the evening of the 23d, they crossed the river

* Acbar is said to have been the first Mahometan prince, who reduced the northern mountains of Hindostan to the obedience of the empire,

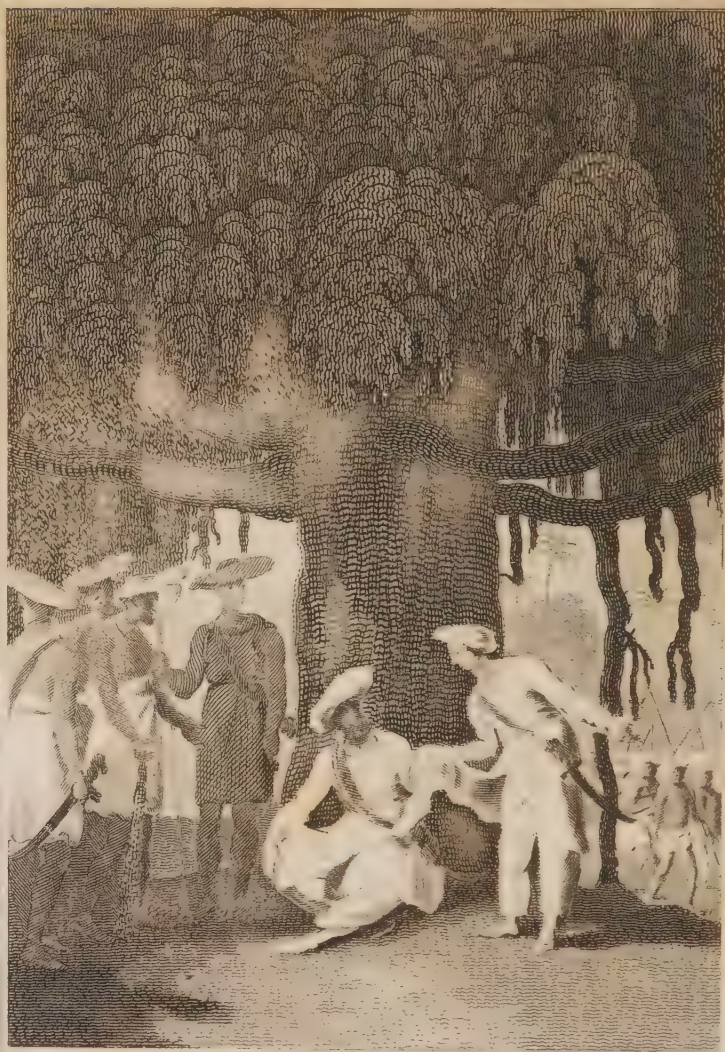
Setlound, in a ferry-boat, and halted at a small village opposite to Bellaspour. A Tumboo-shall-kafilah had encamped on the northern side of the town, in its way to Dehli and Lucknow, with the proprietors of which Mr. Forster formed an acquaintance, and through their influence with the collector of the customs, he was permitted to pass without hesitation. The people of the kafilah were extremely desirous to know his story, which he accordingly suited to time and circumstances, in the following manner: "I informed them," says he, "that I was a Turk by birth, and had come, when young, to India, where I was taken into the house of a person of distinction, who brought me up; that, from my long residence in India, I had forgotten my native language; and that my time had been chiefly devoted to the employments of a soldier, but that, being disgusted with my profession, I had quitted the service, and become a travelling merchant." This account was sufficiently plausible to obtain belief, and as our author varied his tale, according to the place or the disposition of his auditors, his disguise proved equal to his wish of concealment. Once, indeed, he was rather alarmed, by a passenger's observing, that he retained a European, and very useless custom, in his writing, viz. that of writing from the left to the right; however, on being told that the Turks used the same method, the Asiatic censor appeared satisfied, and the business dropped without further investigation. Some other inattentions to the forms of his new character likewise involved him in momentary difficulties; but, either the want of penetration, or the good humour of his companions, prevented them from discovering any deception, and cheered the traveller with sanguine hopes of a successful termination of his adventures.

On the 24th the travellers quitted the Setlound, and proceeded sixteen miles, till they arrived at the village,

Comour Hattee. At a retail shop our author procured wheat, meal, peas, and boiled butter, which formed his common fare; and by applying to the shop-keeper in civil terms he was frequently indulged with the use of the front part of the habitation.

After devoting a little time to rest and refreshment, he proceeded to the Bellaspour army, where he found about three hundred horse, and eight thousand foot soldiers, huddled together, on the declivity of a hill, in a state of filth and confusion. Having resided four months on this spot, under small sheds, constructed of boughs, it may be naturally supposed, that the effects resulting from their situation, could neither have been pleasant nor salutary. Amidst the wretched hovels of the soldiers were four very ordinary tents, one of which was appropriated to the use of the generalissimo, who, being incapable, on account of his advanced age, of performing any active duty, had appointed a younger brother to the executive command. The ranee, with her son, a youth of ten years old, and a favourite sunassee, had retired to an adjacent fortress, whence she issued her commands relative to the general operation of the war.

Our author now found that he must expect no security, in his progress towards the Kangrahy army, without the protection of an escort, and therefore deemed it most advisable to wait upon the commander in chief, to obtain, if possible, so essential an accommodation. He accordingly presented himself before the officer, whom he found sitting under a banian tree, and attended by the chief men of the army, who were partly naked. Some new levies were passing in review, that had come in from the woods. Their appearance was similar to that of the fawns and satyrs, described in heathen story, and their actions were so well suited to their aspect, that all the powers of a Prussian drill serjeant, extensive as they are, would have scarcely ever impres-



W. Forster presenting a Rupee to the Mangrah Chief.

Published Dec 1 1812 by Sherwood, Neely & Jones, Paternoster Row.

sed them with a competent knowledge of military discipline.

On approaching the chief, our author humbly presented a rupee, laid on the corner of his vest, as an offering. It must here be observed, that the piece of money must not be held in the naked hand, but on a handkerchief, or some part of the garment, extended for that purpose; and though the superior may probably resolve to favour his petitioner, yet it frequently happens, either from motives of generosity, or an attention to his condition, that he does not take the offering, but only touches it with one of his fingers. The honour is then supposed to be conferred, and the person, who implored protection or assistance, is elated with hope.

Mr. Forster met with a civil reception, and obtained his request, relative to the pursuance of his journey. The commander looked obliquely at his offering, which he touched, but would not receive; assured the European that some letters, which were preparing, should be soon forwarded; and permitted him, with his little party, to accompany the first messenger who should be dispatched to the Kangrah camp.

Shortly after this ceremonious visit, our author discovered the chief to be composed of the same materials, which, with little variety, form the disposition of the generality of Indians. On meeting with him a second time, attended only by an officer of police, Mr. Forster was told that he might present his offering; but as it happened to be a coin of rather an inferior quality, in this quarter, it underwent a strict examination, and was ultimately accepted with frowns and dissatisfaction. Our traveller acknowledges that he was hurt at beholding so glaring a meanness and want of decorum; yet, as it served to disclose a trait of national character, he received some satisfaction in so unequivocal a testimony of it.

The flies were so exceedingly troublesome in the Bellaspour army, that it was with great difficulty Mr. Forster secured his food from their attacks. He seems inclined to think, that a certain quantity of poison is contained in the body of an Indian fly, as a nausea and sickness almost immediately succeed the swallowing of it. He at first imagined that the disagreeable sensations he experienced might proceed from the motion of the insect in the stomach; but on examining one after it had been discharged, he perceived it without life, though but a short time deprived of its natural air.

The situation of the travellers in the camp was at once disgusting and inconvenient. The heat was literally oppressive, and the air was grossly tainted by a compound of nauseous smells, arising from the uncleanliness of the people. Our author accordingly panted with impatience for his emancipation, and had, in fact, resolved to embrace any mode of operation that might lead to a change of quarters. This eagerness, however, had almost produced a measure which would, in all probability, have caused a material failure of his plan. Two messengers, who were to visit the Kangraha camp, with proposals of peace, offered to conduct him and his companions thither in safety; and our European had resolved to accept their offer, though strongly dissuaded by his two associates and the chief chobedar*, who unanimously entertained an ill opinion of these messengers. On the evening, however, preceding the intended departure, the scheme, if dangerous, was happily rendered abortive, by the arrival of a drove of asses, laden with iron, the proprietors of which were pursuing the same route as our author.

On the 29th, the united party commenced their

* A chobedar is a person who carries a silver stick before men of high station.

journey from the camp, but just as they arrived at the boundary of Bellaspour, after a march of eight miles, two of the Kangrah horsemen appeared in front, and plundered the unfortunate ironmongers, to the amount of a hundred rupees, which in these parts is accounted a very large sum. They likewise seized on a Kashmirian, who was at some distance from the company, and were in the act of stripping him, when he loudly exclaimed that he was servant of our author, whom he described as a person of distinction. In consequence of this intelligence, which in reality was false, the cavaliers turned towards Mr. Forster; but, on approaching, one of them remarked, that he had the appearance of a balla audinee, or a person above the ordinary class, and should not suffer any molestation. Finding them so civilly disposed, the European prevailed on them to release the Kashmirian and his own servant, who had been taken in custody during the parley. He was then informed that two hundred Sicques, who had been recently employed in the service of Kangrah, would soon make their appearance. Terrific and discouraging as this news must of necessity have been to a person acquainted with the licentious manners of Nanock's disciples, our author assumed an undaunted look, and pushing his horse into a brisk trot, advanced rapidly towards this formidable body, who received him with great attention, but without offering any violence. They had indeed at first supposed the approach of the travellers to have been that of the enemy, and were accordingly preparing for the onset, to which they vehemently exclaimed they were summoned by their prophet. Mr. Forster, in token of respect, had dismounted, and was leading his horse, when a Sicque, mounted on an active mare, touched him in passing; the high-mettled animal, as if in contempt of man and horse, attacked them fiercely from the rear, and in the violent assault the Sicque was thrown to the

earth, and rolled with great rapidity to the bottom of the hill on which the accident occurred.

In the course of his descent, the warrior left behind him his turban, sword, and matchlock, and suffered so complete a derangement as might, in all likelihood, have roused the whole body of Sicques to vengeance; but on our author's evincing much sorrow for the disaster, and having assiduously endeavoured to reinvest the fallen equestrian with his scattered appurtenances, he received general thanks, and was permitted to pursue his journey in peace till the evening, when he safely arrived at the camp of the Kangrah, or as he is frequently styled, from a more ancient name of his country, "the Katochin Chief." The travellers regaled themselves this evening with great joy, having repelled a series of troubles, and having suffered greatly from hunger and fatigue, though they had only traversed a tract of about sixteen miles. A small body of cavalry was stationed at this camp, the greater part of the forces being employed, under the command of the rajah, in the siege of Kote Kangrah. The common road from hence lay through the town of Nadone and the district of Huriepour, but as these places were occupied by the Sicques, our author was compelled to deviate from the usual track, and proceed to the westward.

On the 30th he resumed his route, and accompanied the iron merchants to the village Sooree. This place was a full day's journey out of the road, but most of the carriers were inhabitants of it, and naturally expressed a wish to see their friends and families.

To the eastward of Sooree, the travellers crossed a ridge of lofty mountains, and proceeded to Bompal, a small hamlet, situated on an eminence. During the whole of this night, Mr. Forster was exposed to a copious and continued rain, yet such was the strength of his constitution that his health received no injury.

After a considerable delay, occasioned by the unfavourable weather, his companions quitted Bompal, and on the 2d of April arrived at Chumbah, a small village depending on the chiefship of Jessoul. A great portion of the road between Bompal and Chumbah lies through a valley, pleasantly watered by the Byas, on the northern side of which may be seen the level and fertile districts of Huriepour. On the right hand side of the road, about mid way, is a place of Hindoo worship, erected on the brink of the Byas Gunge, which runs at the foot of the edifice, with a rapid stream, of one hundred yards broad. The territory of Kangrah, or Katochin, is bounded on the north and north-west by Huriepour; on the east by Chumbah; on the south by Kalour; and on the west by the Punjab. The ordinary revenue has been estimated at seven lacks of rupees; but at the period of our author's researches, it had suffered a material diminution, owing to the chief's alliance with the Sicques, who spread ruin and distress around them wherever they go.

Alarmed at the idea of these marauders, who had invested the common track, our author's little party, having been joined at the Bellaspour camp by the Kashmirians, determined to quit the kafilah, and endeavour to reach Jumbo, by some unfrequented paths. They accordingly proceeded next day to Dada, a district dependent on the chief of Sebah. The fort of Sebah, pleasantly situated on the margin of a rivulet, was observed in the road, and in passing it Mr. Forster saw two Sicque horsemen strike a terror into the chief and all his people, though shut up within their strong hold. These cavaliers had been sent to collect the tribute imposed by the Sicques, on all the mountain chiefs, from the Ganges to the Jumna, and as their demands had not been readily complied with, they were holding that style of language to the affrighted Hindoos, which a

European magistrate would direct at a gypsy, or a sturdy mendicant.

Quickening his pace, and going about a mile in front of his companions, our author now fell in with a horseman, whose appearance was extremely suspicious, but as the European was well armed, and evidently the stronger man, he apprehended no danger from a rencounter. Seeing a stranger, and one whose equipment made him a fit subject for plunder, the Asiatic demanded, in a peremptory tone, what was his occupation, and the place of his abode. Mr. Forster's answers were neither gracious nor explanatory, and his departure so abrupt, that the equestrian seemed offended at his careless deportment.

About a quarter of a mile farther, our traveller met with another Sicque, well mounted, and furnished with arms, who was evidently roaming in quest of some adventure. After reconnoitring the passenger attentively, and imagining, most probably from the length of his sword and the animation of his countenance, that a contest might prove doubtful, he politely saluted him, and passed. On his joining his countrymen, however, who had halted at a short distance, a council was held on the subject of our author's property, the result of which was to return and seize it forcibly. But as the other travellers came up, just as the freebooters were arranging their plan of attack, they perceived the folly of molesting a person so strongly reinforced, and therefore rode off without giving any farther molestation.

On the 4th, Mr. Forster arrived at Tulwara, a village in the district of Dutar, where the Sicque chief has built a small fort, that commands the adjacent territory. The country to the southward, now assumed a level aspect, which had an effect peculiarly pleasing on our author, whose eyes had been long disgusted with continued and accumulated chains of mountains, the

highest of which appeared to pierce the clouds. In the course of this day's journey, his party was reduced to the Kashmirian trader and himself, as three Kashmirians, who had accompanied him from the Bellaspour camp, went on before, and his servant lagged behind.

Towards evening, they observed a body of horsemen approaching, who were known to be Sicques, and consequently gave a serious alarm, which, however, proved ill founded. This party, consisting of about two hundred persons, many of whom were Mahometans, was then marching into the Hurriepour districts. The dismayed travellers affected, with great composure of countenance, to smoke their pipes of which the Mussulmen took a whiff, as they passed, at the same time promising them protection against any ill designs of their associates. After their departure, the Kashmirian, transported with joy at his fortunate escape, swore by his beard that, on reaching his evening quarters, he would offer to his national saint two pennyworth of brown sugar, in grateful acknowledgment for his unexpected preservation.

At Tulwara they were accommodated with a convenient lodging. Here our author was joined by his servant, who had also been involved in the perils of the day; and here the trader strictly performed his curious vow, and reprobated his companion's insensibility of the providential interposition that had been made on their behalf. Mr. Forster vainly urged the merits of internal prayer, and asserted that he had already offered unfeigned thanks to Heaven for his escape. This was a doctrine entirely repugnant to the creed of the Kashmirian, whose devotions consisted entirely of noisy and ostentatious ceremony, and he accordingly reproached the European, without the ability either to understand, or overthrow his more enlightened and rational argument.

On the 5th, our author proceeded to Badpour, a populous village in the Norpour district; crossed the Bays Gungha, in a ferry-boat, and came into the Jumbo road, which has not yet been infested by the Sicques.

Next day he reached Gungatau, where in the passage of a rivulet, he was thrown from his horse into the water, and his papers were greatly injured by the unfortunate disaster.

On the 7th, he arrived at the town of Nourpour, pleasantly situated on the summit of a hill, that is ascended by stone steps. Towards the south-east the country is open, well cultivated, and embellished with a winding stream of fine water, while the view is contracted to the west and north, by a lofty range of mountains, capped with snow, whence the wind derives a cool refreshing quality, that is essentially useful in a quarter where the heat of the sun is almost insupportable. The Town has the appearance of opulence and industry, and is the residence of the chief of the Nourpour districts, which are bounded on the north by the river Rawee, on the east by a mountainous territory, called the Chambay country, on the west by some small Hindoo districts, near the head of the Punjab, and on the south by Huriepour. The revenues of Nourpour are estimated at four lacks of rupees. It enjoys a state of more internal quiet, is less molested by the Sicques, and more equitably governed, than any of the surrounding territories.

On the 9th, the travellers passed through the village Bunguree, and the next day crossed the Rawee, opposite to the fort of Bissouly. This central Punjab river, which runs near the city of Lahor, is very rapid, and about one hundred and twenty yards in breadth. In the ferry-boat were two Sicques belonging to the fort, of which they had taken possession, in consequence of being summoned to the assistance of the Bissouly chief.

Though this is the certain result of every connection made with the Sicques, the infatuated mountaineers never fail to crave their aid when engaged in war. A neighbouring chief had committed some depredations on the Bissouly districts, when the Sicques were called in to repel the enemy, and to guard the fort; but after performing the required service, they refused to relinquish their new situation.

A rapid progress through this country, and avoiding the track of the Sicques, were earnestly recommended to the travellers, who needed not such an admonition. The boatman at the ferry of Bissouly made an exorbitant demand of hire on this account, but the interference of the Sicque cavaliers, who discerned the imposition, obliged him to submit to more reasonable terms. The journey of this evening proved dreary and solitary, and gave a wrong bent to every spring of the imagination; for, if one cheerful or pleasing idea began to shoot forth, it was immediately destroyed by the prospect of a deserted village, a desolate country, and all the concomitant miseries of war.

An obliging housekeeper accommodated our traveller, at the village Plasseé, with a more agreeable lodging than could possibly have been expected. His little tenement was composed of materials that had resisted the late conflagration of the country, and the proprietor, with his family, had resumed the quiet possession of it. Observing that Mr. Forster was oppressed and languid, in consequence of a fever caught on the road, he generously provided him with a bed, and gave him every nourishment that the house afforded.

Continuing his route, our author arrived on the 11th at the village Buddoo, the residence of a petty chief, tributary to Jumbo. A fair being held at an adjacent hamlet, the travellers mixed with the numerous spectators of the festival, and witnessed, in the mirth and good humour there predominant, a strong contrast to the

late scene of wretchedness and devastation. Peace here waved her olive branch over the rustic habitations, and every soul was attuned to harmonic pleasure. Among a variety of diversions, Mr. Forster observed a wheel, with boxes suspended from its rim, for the purpose of whirling round such persons as are partial to ærial circuits. In consequence of his servant's delay, the European sustained a great inconvenience, but a Kashmirian family at Buddoo relieved it in some degree, by a friendly reception and a light supper.

Next day our traveller proceeded to the village of Mancote, situated on an eminence, that is partially skirted by a small river. Here the European's troubles branched out anew, and involved him in various difficulties. His Kashmirian companion having proceeded, by mistake, beyond the appointed place of rendezvous, there was no person either to prepare his food, or to take care of his horse. The shopkeeper, however, at Maucot, notwithstanding the Hindoos hold in abomination the performance of any menial office for strangers, afforded him great assistance, by giving him a shelter, a bed, and some of his household utensils, for holding the horse's corn, and his own provision.

Being told of a mendicant Scid, who resided in the upper part of the village, and was celebrated for his eminent sanctity, Mr. Forster presented himself to him, explained the nature of his situation, and earnestly requested his aid. It seems that our author had supposed, a man who existed on public charity would have cheerfully granted him the required assistance; but the event proved how greatly he was mistaken. "Never," says he "did mitred priest, in all the plenitude of his power, rolling amidst the pluralities of benefice, regard a meagre curate with a deeper contempt of eye than did this haughty descendant of Mahomet receive my supplication." After expatiating warmly on the difficulties that surrounded him, and throwing in a

few strictures on Seid's ungenerous conduct, the traveller received an ungracious promise of assistance, with this proviso, that he should himself produce fire-wood. Turning away with rage and vexation, he loudly reprobated a violation of what the rudest Mussulman holds sacred, the rights of hospitality. A stranger now interfered, and proposing to adjust the embarrassment, carried our author to the house of a singing girl, who, on hearing the story of his wants, tucked up her garment with a smiling alacrity, and prepared to relieve them without delay. "It would have done your heart good," says the traveller, "to have seen this honest girl baking my bread, and boiling my peas, she did it with such good will, frequently observing that I had conferred an honour upon her, and ultimately refusing to accept of any remuneration for her trouble."

On the 13th our European reached Mansir, a village, consisting of a few houses, on the margin of a beautiful sheet of water, that is abundantly stored with fish; these, however, are considered as sacred or royal property, and are accordingly permitted to live without molestation. The country now became more open, and the vallies better cultivated than any to the westward of Bissouly. In the course of this day's journey, which was extremely pleasant, our author met with an encampment of beggars, and in compliance with their request, dismounted to take some refreshment. He describes them as a merry troop, and observes that his meal, though coarse, was cordially given, and accompanied with many kind and friendly expressions. At Mansir, the wife of a Mahometan oilman undertook to provide his repast, but she took most unwarrantable emoluments out of an ill-dressed supper, and her cat contrived, during the night, to lighten his baggage of his destined breakfast.

Next day he resumed his journey through a dreary road, that lay for miles together between lofty and

perpendicular rocks. His progress was rendered peculiarly disagreeable, from the want of a companion ; and the aspect of the country gave a gloomy turn to his ideas, till at length he discovered, to his great joy, a family sitting on a small, verdant spot, where, availing themselves of the situation, they were grazing their cattle. He immediately joined the happy party without ceremony, and was presented with a cup of butter-milk. The father told him that an oppressive landlord had obliged him to quit his house, and seek a more peaceful habitation. One of the family suffered much pain from a lacerated finger, and as all Europeans are supposed by the natives of India to be surgeons, wizards, and artillerymen, the guest was called upon for assistance, which he administered gratis, to their satisfaction.

The approach of evening induced our author to continue his route, and he accordingly proceeded to the lower town of Jumbo, where, seeking admission at a retired house, he discovered a person who, about a month before, had travelled in company with him, but had left the party on some service of dispatch. This man being the servant of a Kashmirian, from whom Mr. Forster had brought an introductory letter, ran hastily to fetch his master, who soon appeared, and insisted on the stranger's being lodged immediately in his house, though they were obliged to proceed thither in the midst of a copious and heavy shower. This man immediately on their arrival, commenced a train of civilities, and painful, yet incessant attentions. After expatiating with surprising warmth and volubility on the extraordinary qualities and accomplishments of his guest, in consequence of advice from his correspondent at Lucknow, he congratulated Mr. Forster on his singular good fortune in having met with him so early, as he would not have found another *honest* man in Jumbo.

On presenting a bill for payment, which, from hav-

ing been repeatedly drenched in water, adhered together as if it had been pasted, Mr. Forster had occasion to applaud the generosity of the banker at Jumbo, who with much good nature soaked the paper in water, and opened the folds with extreme caution, till he was able to read the contents. Had he been disposed to have withheld the required sum, he had sufficient cause; but, on the contrary, he readily acknowledged that the bill was good, and kindly observed, it should have been of greater value, as the journey had been long and fatiguing.

Jumbo is situated on the declivity of a hill, and contains two distinct divisions, called the Upper and the Lower Towns. The base of the eminence is washed by the river Rawee, about fifty yards broad, and generally fordable. Upon its banks are several mills for grinding corn, which are greatly superior, in point of construction, to any others seen by our traveller in India. It seems they were introduced by the Kashmireans, who have added many improvements to the town.

The articles of merchandize, constituting the trade of Jumbo and Kashmire, are usually transported by men, two of whom take the load of a strong mule, and the hire is fixed at the rate of four rupees for each carrier. The shawls, when exported from Kashmire, are packed in an oblong bale, containing a certain weight or quantity, termed a biddery, the exterior covering of which is the hide of an ox or a buffalo, strongly sewed with leather thongs. A Kishmirian carries his load in the same manner as a soldier's knapsack, and when disposed to rest, he places a stick beneath it, in manner of a crutch, which supports the load and assists him in walking. Two causes are assigned for employing men, rather than beasts of burthen, in this service. It is said, that the chiefs, bordering on either side of the river Chinaun, have agreed that no fixed bridge shall

be erected, or boat stationed on that stream. Others ascribe a cause which seems more forcible; the stupendous height and steepness of the intervening mountains, which render the passage exceedingly dangerous, if not impracticable, to either horses or mules.

According to the best and most authentic accounts, it appears, that Jumbo continued to increase in power, wealth, and commerce, till the death of Runzeid Deve, which happened in 1770. At this period, the present chief in direct opposition to the intentions and express desires of his father, seized on the government, consigned one of his brothers, the intended successor, to an untimely death, and imprisoned another, who contrived to escape, and sought the protection of the Sicques.

That warlike, yet predatory people, were delighted with obtaining so favourable a pretext for entering Jumbo, and promised to espouse the cause of the fugitive with zeal and vigour. A small sum had been annually exacted by them from the inhabitants of Jumbo, though in a much smaller proportion than what was levied in the adjacent territories; but now, under pretence of assisting an injured person, they laid waste the most valuable of the districts, and at the period of our author's travels, they were prosecuting a vigorous war against the chief, whose oppressions had alienated the hearts of his people, and who, to crown his ill fortune, had called in a party of Sicque mercenaries, commanded by a powerful officer, who has erected a fort at the south entrance of the principal pass, leading to the Punjab.

Mr. Forster's Kashmirian host, who continued to oppress him with superfluous civilities, had a brother residing in the same house, who was confined in his room by the rheumatism. As he possessed a pleasant, sociable temper, with much useful information, his conversation was highly amusing to our author, and con-

tributed greatly to his knowledge of this part of India. This afflicted Asiatic likewise gave some directions for his conduct in Kashmire, which were delivered with an air of candour, and evidently void of design. The day preceding our European's departure, he called him into his apartment, and addressed him in the following terms: "My friend, you are now about visiting a country, whose inhabitants are of a character different from any you have hitherto seen, and it is indispensibly requisite that you should be cautious and diligent, for they are a keen and subtle people. You must, in particular, resolve to withstand the solicitations of my brother, who is now in that country, and will most probably attempt to borrow your money; for if you lend him a rupee, the money will be lost. Make your disbursements only on delivery of the goods, and however urgent he may be, steadily refuse to make any advance." This advice, wholly divested of a tendency to promote the interests of his family, at the expence of equity, displayed a singular trait of honesty in the Kashmirian, and proved essentially useful to his grateful auditor.

In consequence of the fluctuating state of the export and import duties, which have been gradually diminishing since the accession of the present chief, Mr. Forster was unable to ascertain the amount of the Jumbo revenue; but the current information of the country states the ordinary receipt at five lacks of rupees, exclusive of the produce of Buddoo and Chinaah, which do not indeed form immediate appendages of Jumbo, but are so intimately dependant on its policy, that their limits are thrown into one description. "This united territory," says our author, "is bounded on the north by the river Chinaun; on the east by independant Hindoo districts; on the south by Bissouly; and on the west by the Punjab."

Quitting Jumbo on the 17th of April, Mr. Forster

proceeded with a Kashmirian servant to the village of Dunshaulah, where he arrived after a painful pedestrian journey of twenty miles. His feet were so severely bruised and excoriated, that he could scarcely walk, and he was obliged to wrap them up in bandages, soaked with oil, before he could possibly proceed ten miles farther to the village Nagrola. During this part of the journey, Mr. Forster paid, at the different custom-houses, certain small fees, which were not in reality lawful charges; but, being known as a stranger, and one whose appearance seemed suitable to their designs, the officers seldom permitted him to pass without a contribution.

Though the lacerations in his feet were extremely painful, especially at his first setting off, he continued his route in tolerable spirits, being protected by the quiet disposition of the people, and sure of obtaining a nocturnal repast and accommodation. At Dunshaulah he slept on a large blanket, in a retail shop, and supped on some spiced meat and biscuits; and at Nagrolah he was entertained by a Mahometan family, who supplied him with a standing bed.

Proceeding, on the 19th, up a steep and lofty hill, the intense heat of the sun had nearly overpowered him, when, on a sudden, he found himself at the summit of the eminence, where some charitable Hindoo had erected a small pleasant building, that was well supplied with pots of water. Beneath this hospitable shelter, he was permitted, though a Mussulman in appearance, to repose himself after his journey till the ensuing morning. Many Hindoos came in for the benefit of the shade and the water, and observing that the European was lame, they treated him with attentive kindness, and would not permit him to rise, when any of their principal people entered.

Among a variety of persons who came to enjoy the comforts of this charitable foundation, was a Maho-

metan, who laid himself down without ceremony, in the interior quarter of the building. A Hindoo of rank entered soon after, with several attendants, and perceiving that the mendicant had taken up the most convenient and honorary place, and that he offered no mark of respect to his superiors, commanded that his chattels should be thrown into the road. The disciple of Mahomet exclaimed against this act of ejection, but was silenced by a reply, which intimated that, notwithstanding the edifice was erected for the accommodation of travellers in general, yet in some cases, as in the present, an observance of deference and precedence was necessary. This anecdote may serve as a general delineation of the native difference betwixt the disposition of a Hindoo and a Mussulman. Had a Hindoo, particularly one of a religious order, presumed to have thrown his brass pot, his rice or peas, into an apartment in a Mahometan country, that had been previously occupied by the natives, his punishment would have been more severe and disgraceful than death. Indeed, from a long and minute observation, Mr. Forster has been led to pronounce the Hindoos a more temperate people, and much more useful in the various relations of life, than any class of Mahometans whatever.

At the vicinity of Nagrolah commence the districts of a Chinnanee chief, who is dependent on Jumbo, and assists the government, in every exigency, with a certain number of troops. His revenue is estimated at one lack of rupees.

On the 20th, our author reached Chinnanee, a neat and populous town, seated on the brow of an eminence, the base of which, on the eastern side, is washed by a rapid stream. This channel is provided with two strong fir beams, in lieu of a bridge, one of which extends from the rock to the opposite bank, and the other reaches from the shore to an insulated rock, in the middle of the current. At Chinnanee our traveller was

compelled to pay a rupee for permission to cross the river Chinnaun, which forms the western boundary of this chiefship.

Next day he proceeded to the village Dumomunjee, where he obtained a temporary lodging with a Kashmirian farmer. The approach to Dumomunjee leads through a valley, richly clothed with exuberant herbage, and elegantly diversified with the most beautiful shrubs of India. From Jumbo to this place, the road inclined to the east and east by south, but from the vicinity of the village it leads to the north and north by west, an oblique direction that has most probably been taken on account of the extreme steepness of the mountainous ranges in this quarter.

Proceeding towards the village Nausman, in the Kishtewer country, Mr. Forster crossed the Chinnaun. The method of conveying passengers and their baggage over this stream is extremely singular, and deserving an explanation. The river is between seventy and eighty yards broad, and from the declivity of the country, very rapid. On the opposite shore are fixed strong wooden posts, about four feet high, on the upper ends of which a stout rope is tightly extended, and joined below to a smaller one by hoops of twisted osiers. In the centre of the small rope hangs a vehicle of network, for the conveyance of merchandise and passengers, and a sufficient length of both ends of the rope permits it to be landed on either side of the river. This accommodation is kept by mutual agreement, during the night on the Kishtewer side. In defiance of our author's passport, the Chinnanee officer taxed him in an additional fee, and he was likewise necessitated to purchase his passage through an inferior tribe of mercenaries, who infested the water side. Desirous of arriving at the end of this troublesome stage, and being both fatigued and hungry, he attempted to stop their clamours; but fresh demands were yet made against

him, for this unaccountable race of ferrymen, having conveyed his servant and the baggage half way over the river, kept them swinging in that situation, and insisted on detaining them till a second payment should be made.

Though this impediment was exceedingly vexatious at such a time, yet Mr. Forster could not possibly help laughing at the awkward position of his hapless domestic, who continued to vociferate from his slack rope, that the ferrymen were incorrigible rogues, and that he would rather submit to hang there all night than to give them an additional farthing. The necessities of our author, however, cooled his resentment, and induced him to purchase their release.

On his arrival at Nausman, the European waited on a Mahometan of rank, who was travelling to Kashmire, and requested permission to travel in his suite, in order to repel the dreaded attack of the extortionate custom-house officers, who, since his departure from Jumbo, had compelled him to pay a sum that was by no means proportionate to the state of his finances. Zulphucar Khan, the person whom he addressed, readily granted his petition, and offered him every possible assistance. This Mussulman had been recently employed in the service of the chief of Jumbo, but on the charge of some default, or misdemeanor, he had been divested of his office, thrown into close confinement, and subjected to a series of tortures, that had at last destroyed his right hand; after which severe sufferings, he was permitted to retire into Kashmire.

On the 23d, our author travelled twelve miles, and halted on the summit of a steep and desolate mountain, where the air, in itself extremely bleak, was rendered painfully cold, by the fall of a heavy rain, that continued till the next morning. It seems almost needless to remark, that a person, who undertakes this journey, should possess a hale and vigorous constitution, and

have sufficient resolution to wean himself effectually from the desire of every luxury.

Next day the journey consisted wholly of clambering over hills, and descending them with equal terror and rapidity. The protection of the Khan was conspicuously manifested at the village Hullweiggin, where our author only paid one quarter of a rupee to the custom-house, and being now considered as an established member of the Mussulman's family, he was treated, at the other places where they halted, with great civility. All the custom-houses on the northern side of the river Chinnaun, are in the possession of Kashmirians, who have found, in the Hindoo districts, a secure and profitable retreat, from the avarice and oppression of their native governors.

On the 25th, the travellers proceeded to Bannaul, a small village, dependant on Kashmire. Here they were accommodated in a mosque, the usual lodging of Mahometans, in places that are not supplied with caravanseras. A considerable quantity of hail and rain having fallen this day, the road became so slippery, that their progress was much retarded, and our author's shoes, lately purchased, began to evince such marks of dissolution, that he was obliged to fasten them to his feet with cords. At the distance of six miles to the south-east of Bannaul, they passed the division of the Kashmire territory, lying without the greater circle of mountains. The rulers of Kashmire permit the fertile valley of Bannaul, which is ten or twelve miles in length, to remain uncultivated, that it may not afford either shelter or provision to the bordering Hindoo states, who, in former periods, have approached the interior passes of Kashmire, through this tract.

Proceeding over a mountain, whose ascent is computed, in a winding direction, at six miles, our author reached the town of Darroo, a station of fourteen miles. From the summit of the aforesaid eminence are seen

the plains of Kashmire, extending in a long range, from the south-east to the north-west, and exhibiting a charming diversity of landscape. The view was highly grateful to our European, who had long been estranged from such enchanting scenery, and he gazed, enraptured, on the brilliant prospect, till the severity of the air compelled him to relinquish the *beauties* for the *conveniences* of nature.

Having arrived at this part of his journey, Mr. Forster calls back the attention of his readers to the country and people he had recently visited, in terms something similar to the following: The face of the country, from Lall Dong to the Ganges, forms a close chain of wooded mountains, and were it not occasionally spotted with a few little hamlets, that division of Seringnaghur might be justly said to be adapted entirely to the use of the beasts of the forest. It abounds with elephants, but these animals are not to be seen there as on the western side of the Jumna. In the vicinage of Nhan, the country is agreeably chequered with hill and dale, and in some places embellished with woods. From thence to Bellaspour, the scene is changed into lofty piles of mountains, whose narrow breaks barely serve to discharge the descending streams. Fertile vallies extend from Bellaspour to Bissouly, where the traveller again meets with stupendous hills, which, with little variation, stretch to the limits of Kashmire. From Lall Dong to Kashmire, the road tended generally to the north-west, west north-west, and west by north; the sides of the inhabited mountains are clothed with various sorts of grain, as wheat, barley, &c.; rice is also cultivated in the narrow vallies, but not in any considerable quantity; nor is it a favourite article of food with the natives, whose chief subsistence consists of wheat, bread, and peas, made into a thick soup. From Nhan the northern sides of the hills are embellished with that species of tree, known in Europe by

the appellation of the Scots fir, and between Jumbo and Kashmire are many pines, but these grow exclusively on the northern face of the mountains. The climate is unfavourable to fruits and vegetables, as it is too hot for the products of Persia, and rather too cold for those of India, though we must except the white mulberry, which at Jumbo attains to a large size and a delicious flavour. The villages, or hamlets of the mountaineers, are generally built on the brow of an eminence, and contain from four to eight small scattered houses, constructed of clay and rough stones, and usually flat roofed. The resinous parts of the fir, cut in slips, supply the uses of a lamp, in all the parts where that tree abounds; but the method of extracting its turpentine is totally unknown. The natives of these mountains are composed of several classes of Hindoos, and there is little more difference between their manners and those of the southern quarters of India, than is found among a people who inhabit the high and low lands of the same country in Europe. The scarcity of wealth has depressed the growth of luxury, and marked their character with a rude simplicity. They have no spacious buildings for public or private use, nor do they observe, in the performance of their religious offices, those minute and refined ceremonies that are practised by the southern Hindoos.

At Taullah Mhokee, situate about nine miles to the northward of Nadone, a small volcanic fire issues from the side of a mountain, on which the Hindoos have erected a temple. Fire being the purest of the elements, it is considered by this people as the fittest emblem to represent the Deity. Hence every place is accounted sacred that produces a subterraneous flame, insomuch that no image is permitted to stand near it, lest the proximity of other symbols should sully the purity of this representation. Our author frequently observed in the course of his travels, that those Hindoos,

who were most conversant in the rites of their religion, never omitted at the first sight of fire, to offer up a prayer of adoration. The mountaineers universally permit their beards to grow*, and, instead of bowing the head in salutation, as is practised in Lower India, they embrace the object of their address, and incline the head over his left shoulder.

The women are of an olive complexion, are delicately formed, and have a degree of freedom in their behaviour, which is strictly consonant with virtue, and seems the result of the confidence reposed in them by the men. Their usual dress consists of a petticoat, with a variegated border; a close jacket, covering half the waist; and a loose stomacher attached to the fore part of it, which reaches to the girdle. Their hair, which is as highly estimated as by the loveliest females of Europe, is plaited with silk or cotton strings, and hangs down the back, beneath a light veil, which seldom touches, and never wholly conceals the face. The females, belonging to persons of distinction, are kept in private apartments, in the manner of the Mahometans. The existence of this practice, in a country secured by nature from the dread of invasion, affords a strong presumption, that the concealment of women of a higher class was an established custom of the Hindoos, before the subjugation of India to the Mahometan arms. At the same time it appears, from certain usages of the Hindoos, noted in their history, though now obsolete, that they did not, in more ancient times, confine any class of their women; but as their manners gradually lost their

* The growth of the beard is probably encouraged from a certain ferocity, predominant in the disposition of mountaineers, which prompts them to express, in different modes, a contempt for the softer manners of the people, who inhabit the low country.

original simplicity, in consequence of the influx of wealth, and its constant attendant, luxury, the innovation was introduced by the rulers, from a desire of impressing the populace with a higher veneration for their families. Several ancient legends clearly prove that women were admitted into the Hindoo assemblies, and often possessed an extensive share in the government. One passage, in particular, is seen in the history of the celebrated Ram, who appears to have been a powerful warrior, that serves to illustrate this position, and likewise to trace to a high source, an absurd mode of trial, formerly established in Europe.

To introduce this eastern tale to our readers, it is necessary to remark, that Sree Mun Narrain, the imaginary deity of the Hindoos, together with his inseparable associates, Mhah Letchimy, and the snake, for the purpose of correcting certain evils, which had deranged the world, deemed it expedient to personify human creatures. Narrain accordingly assumed the martial form and appearance of Ram; Letchimy bore the character of his wife, under the name of Seetah, Deveen; and the snake was metamorphosed into the semblance of Letchimun, the brother and companion of Ram. It seems that these personages mixed freely in the societies of the world, nor does any part of the history mention the seclusion of Seetah, but, on the contrary, she is represented as coming forth on every occasion which could, with propriety, allow of a female's interference. A service of importance demanding Ram's personal exertion, he consigned his bride to the charge of Letchimun, with whom she remained some time in peace and security. At length, however, a famous magician came that way, and became violently enamoured of Seetah. This man having discovered by his diabolical art, that the eyes of a woman are easily ensnared, caused a bird of exquisite beauty to cross the sight of Seetah. This artifice had the desired effect,

for the deluded lady immediately conjured her protector, by every pledge he held dear, by the affection he bore to her, and by his friendship for her husband, to procure her this charming bird. Letchimun, equally troubled and astonished at this request, expatiated warmly on the imprudence of quitting her in so dangerous a situation. The brilliant plumage of the bird, however, had so effectually filled the mind, and dazzled the judgment of Seetah, that she was utterly incapable of attending to the salutary counsel of her friend. She declared that she must either possess the charming object of her wishes, or become the most wretched of women; and when Letchimun prudently refused to grant so perilous a request, she flew into the most violent passion, and accused him of the design of seduction, which she alleged to be the reason of his refusal to leave her. Letchimun now convinced of the inefficacy of his arguments, and of the necessity of complying with her humour, went in search of the bird, but first drew a magic circle around his fair charge, and told her, that no calamity could befall her while she continued within the limits of that space. No sooner had Letchimun disappeared, than the plotting necromancer assumed the appearance of a decrepid old man, and approached, with a feeble and tottering step, the place where Seetah stood. He then fell, as if completely exhausted, to the ground, and earnestly requested her to give him a little water to quench his thirst, and restore his strength. The humane, but ill-fated lady was touched with compassion at the sight of the aged mendicant, and, with a heart overflowing with benevolence, she stepped beyond the bounds of safety, and fell immediately into the power of the deceiver. Here the story wanders into a wide field of fiction, which tends but little to the credit of its author, we therefore content ourselves with observing, that, after Seetah had been recovered by her husband, he commanded, for the re-

moval of his own private suspicions, and for effectually silencing the tongue of slander, that she should be judged by the ordeal trial. This mandate was joyfully received by the heroic lady, who was impatient to satisfy her lord, and to exhibit a public test of her purity to the world. She accordingly walked undauntedly over the burning iron. "But the feet of Seetah," says the historian, "being shod with innocence, the scorching heat was to her a bed of flowers." We readily join with Mr. Forster, in his opinion, that the same benefits may be derived from this tale, as from the perusal of the Arabian Nights, where, amidst the olio of genii, talismans, and demons, we are enabled to extract some just relations of the manners and dispositions of the people.

There is another circumstance which may corroborate the position, that the Hindoo ladies were not debarred the sight of men, by ancient usage. When a female of the chittery; or royal, race was marriageable, or supposed to possess a sufficient discernment, for so weighty a transaction, she was conducted to an apartment, where several youths of her own tribe were assembled; and, on being requested to select her future husband from among them, she distinguished the object of her choice, by throwing over his neck a wreath of flowers.

It is now necessary to return to the subject of Kashmire, and to describe the natural beauties of a valley, which may perhaps be justly stiled, incomparable, on account of its air, soil, and rich diversity of landscape.

The northern part of the Bannaul hill, already mentioned, is about a mile and a half shorter than the southern side; a difference which arises solely from the declivity of the southern face of the eminence. Yet it is clearly evinced by the precipitated current of the rivers, that the valley of Kashmire is considerably more elevated than the Punjab plains. This height of situ-

ation, together with the proximity of stupendous mountains, whose heads are encrusted with snow during the greater part of the year, imparts a coldness to the air of Kashmire, which, according to its line of latitude, it would not otherwise possess.

Veere Naug was the first village within the valley where the travellers halted, and from whence, after a strict examination, they were permitted to pass without molestation. This favour, however, was chiefly granted on account of Zulphucar Khan, who was greatly respected by all classes of people. This person, on account of the lameness of his hand and the infirm state of his health, was obliged to travel in a litter; a species of carriage, different from any that are seen in the southern parts of India. The frame, constructed of four slight pieces of wood, is about four feet and a half long, and three broad, with a bottom of cotton lacing, or interwoven canes. To the outward sides are fastened, with iron rings, two stout bamboo poles, that project three feet from the end of the frame. The extremities of these bamboos are loosely connected by folds of cords, into which is fixed, by closely twisting and binding at the centre, a strong pole, three feet long, and by these poles the sampan, or litter, is carried on the shoulders of four men; there is, however, one great inconvenience attached to this mode of conveyance, viz. that it affords no shelter against the inclemency of the weather.

In some of the difficult passages on the hills, the invalid was necessitated to walk; and it seemed surprising to our traveller, that the bearers were able to carry the litter over them. The Kashmirians, who commonly traverse this execrable road, use sandals made of straw rope, as an approved defence for their feet, and likewise to save their shoes.

In the neighbourhood of Veere Naug, is a torrent of water, that bursts with impetuous force, from the side

of a mountain, and immediately forms a considerable stream, which unites with other rivulets to fertilize the charming valley of Kashmire. On the spot where this water reaches the plain, is a bason, said to have been constructed by the Emperor Jehanguir, for receiving and discharging the current. This renders the place extremely pleasant, and a rich variety of trees, that crown the border, serves at once as a splendid embellishment to the scene, and an alluring retreat to the inhabitants of that quarter, who, in the summer season, frequently resort thither to enjoy the united charms of shade and water.

The road from Veere Naug leads through a country exhibiting that luxuriant store of imagery, which is produced by an elegant disposition of mountain, valley, wood, and water: objects ever delightful and charming to the sensible mind, but peculiarly interesting at the period of our author's travels, when the cheerful and vivifying season of spring embroidered the ground with flowers, invested the fruit trees with their most brilliant dress, and called forth to view the matchless beauties of the Shrubbery, a scene so exquisitely beautiful, that no extraordinary warmth of imagination was required, to stamp on our author's mind, the idea of his standing on a province of fairy land.

On the 26th of April, the Khan and his suit proceeded to Durroo, a small, but well peopled town, where they were kindly received by the chief, and treated in so hospitable a manner, that Mr. Forster no longer remembered the pains of his feet, and his companions thought themselves well recompensed for the fatigues of their journey.

Next day they visited a large town, called Islaamabad, situate on the northern side of the river Jalum, which here penetrates the mountains in narrow openings. The stream is about 80 yards broad, in the vicinity of the town, and from the level surface of the

country, has a gentle current. Our traveller and his associates had hired a boat, to proceed from hence to the city of Kashmire, but their progress was unexpectedly retarded by the arrival of a written order, which required them to remain at Islaamabad, until a passport should be obtained from the court. This check infused a degree of gloominess into every breast, and rendered their situation almost wretched. The boat, in which they had embarked, was extremely small, and scantily covered with a thin mat, while the wind and current set in against them, and a heavy rain completely drenched the bedding with water. The receipt of so unseasonable a mandate greatly surprised the little party, as they had, during the day, occupied a public place in the town, where Zulphucar Khan had informed several persons, in the course of conversation, of his intention to depart in the evening. But the restriction, in all probability, was issued by the governor, in resentment of the Khan's not visiting him; and it operated so strongly on the minds of the inhabitants, that even the children, who a few hours before had treated the strangers with studied kindness and respect, now passed their quarters without the smallest token of attention.

In every part of the habitable globe, the loss of power, and even the frowns of fortune, too frequently cause the desertion of those, who, in the language of mankind, are denominated friends; but the angry, or averted looks of a monarch, are ever faithfully copied by his courtiers. This observation is constantly verified in Asia, where the courtier, who has unhappily roused the indignation of his master, becomes immediately the object of general contempt, and all men seem to shun him, as if by intuitive knowledge. "A retreat," says our author, "is but rarely made by an Asiatic statesman, who usually closes his political career in a dungeon, or on a scaffold.

After a delay of three days, Zulphucar Khan obtained permission to proceed to the city, through the friendly interposition of the dewan, or principal officer of the governor of Kashmire, who had encamped in the vicinage of Islaamabad. This person, remarking the whiteness of our author's skin, made some inquiries into the nature of his views and occupations. Mr. Forster told him that he was a Turk, travelling towards his own country, by the route of Kashmire, which he had taken, in order to avoid the territories of the Sicques. This tale was favourably heard, and the narrator received a cordial assurance of every requisite assistance.

The travellers being directed to form a part of the dewan's domestic suite, they proceeded by water, on the 3d of May, to the village Bhyteepour, situate on the northern bank of the Jalum. The weather was extremely pleasant, and the charming appearance of an extensive plain, crowned with an abundance of corn, spotted with populous villages, and enlivened by the mellifluous harmony of a thousand feathered songsters, impressed the contemplative mind with equal delight and admiration.

In the neighbourhood of Bhyteepour are some remains of a Hindoo temple, which, though greatly injured by the ravages of time, and the more destructive enthusiasm of Mahometan bigotry, still retains evident marks of a superior taste and sculpture.

The dewan, with Zulphucar Khan, proceeded on the 5th into the interior of the country, and directed our author to wait for them at the town of Pamper, ten miles farther down the river, whither an order was sent respecting his accommodation. This person, who was of the Hindoo sect, possessed a more excellent disposition than is usually found among the natives of his country; his domestics were governed with reasonable temperance and humanity; his companions rejoiced

in the participation of his affability and good humour; and, in short, his deportment seemed uniformly pleasing and benevolent to all classes of people.

On the 7th, the dewan arrived at Pamper, whence Mr. Forster was conveyed to the city in a boat*, which, though deemed superb in Kashmire, would not have been disgraced in the station of kitchen tender to a Bengal badgero. The country being intersected with numerous streams, that are navigable for small vessels, a considerable advantage would certainly result to it, from the water conveyance, if the spirit of the people was not so completely broken by the miserable policy of the Afghan government.

The city, which formerly bore the name of Siringnaghur, but is now known by that of Kashmire, extends about three miles, on each side of the Jalum, over which are erected several wooden bridges, and occupies, in some parts, a breadth of two miles. The houses are slightly built of brick and mortar, with a large proportion of timber. On a standing roof of wood is laid a covering of fine earth, which defends the building from the heavy snows that fall in the winter season, and in summer it communicates a refreshing coolness, when the terraces are planted with a variety of flowers, and exhibit, at a distance, the view of an elegantly-diversified parterre. The streets are extremely narrow, and choked with the filth of the inhabitants. There are no public buildings worthy of remark, though the Kashmirians boast of a wooden mosque, called the Jumah Mussid, said to have been erected by one of the emperors of Hindostan.

The subhadar, or governor, of Kashmire, resides in

* The boats of Kashmire are long and narrow, and are rowed with paddles. From the stern to the centre, a tilt of mats is extended, for the shelter of passengers or merchandise.

the fortress of Shere Ghur, situate in the south-east quarter of the city, where most of his officers and soldiers are likewise stationed.

The benefits which this city derives from a mild, salubrious air, and a river flowing immediately through its centre, are greatly alloyed by the uncleanness of the people, and its confined construction. Some covered, floating baths, ranged along the side of the river, give the chief testimony of order and conveniency. These baths are essentially necessary to the Indian Mussulmen, who, from the nature of their climate, and the precepts of their religion, are compelled to make frequent ablutions.

The Dall, or Lake, of Kashmire, justly celebrated for its beauties, and the pleasure it yields to the natives of the country, extends in an oval circumference, of five or six miles, from the north-east quarter of the city, and joins the river Jalum, by a narrow channel, near the suburbs. On the entrance, to the eastward, is a detached hill, where some pious Mahometan has dedicated a temple to the great king, Solomon, whose memory is highly venerated by the Kashmirians. This eminence, called the Tucht Suliman, forms one side of a grand portal to the lake, and on the other stands a lower hill, elegantly clothed with gardens and orchards. The northern view of the lake is terminated, at the distance of twelve miles, by a detached range of mountains, that slope from the centre to each angle; and from the base a spacious and verdant plain extends with a gentle declivity to the brink of the water.

In the centre of this plain is a large garden, called the Shalimar, said to have been constructed by one of the Dehli emperors. It is abundantly stocked with fruit trees and flowering shrubs, and embellished with a charming canal, above which are erected, on arches, at suitable distances, four or five suits of apartments, each containing an elegant saloon, with four rooms at

the angles, where the followers of the court attend, and the servants prepare sherbet, coffee, and other refreshments. The frame of the doors, in the principal saloon, is formed of black stone, variegated with yellow lines, and of a closer grain and higher polish than porphyry.

The canal of the Shalimar is constructed of masonry, as far as the lower pavilion, from whence the stream is conveyed to the lake, through a bed of earth, shaded on either side by spreading trees. The other sides of the lake are occupied by gardens of an inferior description. Several small islands, emerging from the water, have a pleasing effect amidst the beauties of the scene. One of them is called the Char Chinaur, or the Oriental Plane, from having at each of the angles a plane tree; but one of these natural ornaments has gone to decay, and a pavilion, formerly erected in the centre, is now in ruins.

To the east and west of the town, the environs are laid out in private gardens, which afford a pleasant retreat to the inhabitants. That species of the plane tree, called the *Platanus Orientalis*, is said to arrive at a greater degree of perfection in Kashmire, than in any other country. It generally grows to the size of an oak, and has a straight, taper trunk, with a silver-coloured bark; and its leaf, resembling an extended hand, is of a pale green. The appearance of this tree, when in full foliage, is magnificent and beautiful, and its umbrage affords a refreshing shelter from the sultry beams of noon. But, among the vegetable productions of Kashmire, the rose must be classed in the first rank, as its brilliance and delicate perfume has long been proverbial among the Orientals, and its essential oil is justly held in the highest estimation. The season when this lovely flower first unfolds its charms to the enamoured zephyr, is celebrated with great festivity by the Kashmirians, who resort in crowds to the adja-

cent gardens, and, throwing aside that exterior gravity, which constitutes the grand part of the Mahometan character, enter into scenes of pleasure and gaiety, rarely known among other Asiatic nations.

The form of the valley of Kashmire is elliptical, and its extent, in a winding direction, from the south-east to the north-west, is about ninety miles. It widens gradually to Islaamabad, where its breadth is forty miles, which is continued, with little variation, to the town of Sampre, situate twenty-five miles to the westward of the city. From Sampre, the mountains, by a natural inclination to the westward, come to a point, and form the boundary between Kashmire and the territory of Muzzufferabad. The other limits of Kashmire are, the mountains of Thibet, on the north and north-east; Kishtewar, on the south-east and south; and Prounce, with some other independent districts, on the south-west.

About eight miles to the westward of the city, the Jalum unites with a small river, called the Chote, or Little Seind, which is said to arise from the Thibet mountains, and is the only stream not produced within the valley.

The valley of Kashmire being generally flat, and well supplied with water, yields an abundance of rice, which is the chief article of food to the natives. At the base of the bordering mountains the land is clothed with wheat, barley, and various other grains. An excellent species of saffron is also produced in this quarter, and the mountains contain some excellent veins of iron. But the opulence and celebrity of Kashmire are founded chiefly on the manufacture of shawls, which it holds unrivalled, and almost exclusively. The wool of these shawls is brought from districts of Thibet, lying at the distance of a month's journey to the northward. Its colour is originally of a dark grey, and it is blacked in Kashmire, by a preparation of rice flour. When spun into

yarn, it is stained with such colours as are supposed most likely to please the purchaser; and, after being wove, the piece is once washed. The border, which usually exhibits a diversity of figures and colours, is joined to the shawls, after fabrication; but in so delicate a manner as not to be discernible. The shawls usually consist of three sizes; two of which, viz. the long and the small square one, are commonly used in India; the other, very long and narrow, with a considerable mixture of black in the colours, is worn as a girdle by the northern Asiatics.

A wine, resembling that of Madeira, is made in Kashmire, which, if properly ripened by age, would possess an excellent quality. A spirituous liquor is also distilled from the grape, in which, together with the wine, the natives of every class indulge freely.

Writing paper, of a superior quality, is fabricated by the Kashmirians, who formerly derived a very considerable profit from their extensive traffic in this article, as was likewise the case with their lacquer ware, cutlery, and sugars; and the quality of these manufactures clearly evinces, that there are few attainments of art these people would not acquire, if they were but governed by wise and liberal princes. But the heavy oppressions of the government, and the unremitting rapacity of the bordering states, have reduced the commerce of Kashmire to a weak and declining state; in proof of which position, the natives themselves assert, that the province now contains fewer shawl looms, by twenty-four thousand, than were employed during their subjection to the Moghul dominion. There are, however, still to be seen in Kashmire, merchants, and commercial agents of most of the principal cities of northern India, Tartary, Persia, and Turkey, who, at the same time, increase their fortunes, and enjoy the pleasures of a climate and country, where nature be-

stows her richest favours with a ready and unsparing hand.

The Kashmirians are stout, well-proportioned, and, considering the situation of their country, which lies in the thirty-fourth degree of latitude, they may be called a fair people; and their women, in southern France or Spain, would be accounted brunettes. Mr. Forster, however, suffered a sensible disappointment, in respect of their ladies, whose charms had been exaggerated in the description which he had received of them. He saw, indeed, some of their female dancers, most celebrated for their beauty and the attractions of their profession; but their features were broad, and their figures coarse; and, though their complexion is tolerably good, they are greatly surpassed, in personal accomplishments, by the women of the western provinces of India.

The dress of the men consists of a great woollen vest, with wide sleeves; a sash, wrapped in several folds, round the middle; and a large turban, awkwardly placed on the head. Beneath the vest, a kind of shirt and drawers are worn, by the more opulent, but the lower class of people have no under garment. Their native garb, the cast of their countenance, and the form of their beards, are calculated to impress the stranger with the idea, that he has arrived among a nation of Jews. This seems to have been the case with Mr. Bernier, who has attempted, by the aid of some proofs, more specious than substantial, to deduce their origin from the Jewish tribes that were carried into captivity.

The female dress is equally inelegant with that of the men, and is consequently adapted to obscure rather than heighten their natural charms. Their outward, and, frequently, their only garment, consists of a cotton robe, that is formed like a long loose shirt. Over their hair, which falls in a single braid, they wear a

close cap, of crimson cloth, entwined, at the lower edge, with a small turban, and fastened with a short knot. Such is the usual apparel of the ordinary women, who are permitted to appear in public; but the ladies of rank are carefully concealed from the eye of observation, nor is it consistent with the usage of any Mahometan nation, even to speak of the female part of a respectable family.

In their dispositions, the Kashmirians are gay and lively, with strong propensities to pleasure. None are more eager in the accumulation of riches, or desire a greater variety of luxurious expences. When one of the poorest of the people finds himself possessed of about ten shillings, he immediately assembles his friends, and solaces himself with the pleasures afforded by the lake, till he has expended the last farthing. Nor can all the oppressions of a despotic government eradicate this spirit of dissipation, though their manners have indeed suffered a material change, since the dismemberment of their country from Hindostan.

The language of Kashmire seems evidently to have sprung from the Sanscrit stock, and is similar in sound to that of the Mahrattas. It is, however, more harsh, which has probably induced the inhabitants to compose their songs in the Persic, or to adopt those of the Persian poets. Yet, notwithstanding the disagreeable tone of their speech, there is scarcely a native of the country, from the most ancient to the youths, who has not a taste for music.

The revenue, collected from this province, in the reign of Arungzebe, was estimated at three and a half lacks of rupees; but at the present time not less than twenty lacks are extorted by the rapacious Afghan governor, who, in case his tribute be not regularly remitted to court, is allowed to execute every act of violence with impunity. This harsh severity has greatly affected the deportment of the Kashmirians, who were

formerly volatile, profuse, and loquacious; but are now dispirited, mean, slovenly, and averse from communicating even ordinary intelligence.

Our author, during his residence in Kashmire, frequently witnessed the cruel treatment which the lower class of people received from their masters, whose commands were usually accompanied with a blow of the side of their hatchet, a weapon used by the Afghans as a battle-axe. Yet, while humanity recoils from this ungentle usage, the various testimonies given of the depravity of the sufferers, are almost sufficient to obliterate every idea of compassion on their behalf. They are collectively described, by our author, as the most vicious body of men that he ever knew; and he seems to lament, that a constant exhibition of their enormities, held out to him for near three months, with little relief, has capacitated him to draw so unfavourable a picture of any human beings.

The character of a Kashmirian is most conspicuously displayed, when invested with official power. He then becomes intent on immediate aggrandizement, without forming any limits to his ambitious designs. Arrogant and rapacious, his actions are composed of cruelty, treachery, and the effects of that deceit which rules predominant in the breast of a coward. He is likewise fickle in his connections, and implacable in his enmity; alike regardless of his own honour, and the peace or welfare of his countrymen. To descend to the commonalty of the people, they are so whimsically curious, that, if a trivial question is asked them, its purport and intention are inquired into, with a string of simple interrogatories, before they vouchsafe a proper answer; and even a shopkeeper will seldom acknowledge the possession of any article, till he has learnt the intention of his customer, respecting the quantity that may be wanted.

In examining the situation in which these people are

placed, with its train of relative effects, a speculative moralist may discover one of the principal sources from whence this singular disposition and cast of manners has arisen. He will readily perceive, that the position of their country, the nature of the climate, and their rich and abundant productions, all tend to contaminate their inclinations with luxury and effeminate pleasure; and he will, at the same time, be aware of the necessity of a religious or moral system, to counteract these causes, and to impress the mind with sentiments of virtue, justice, and humanity. But neither the religious nor moral precepts of the Mussulman are calculated to work such happy effects; as, instead of inculcating the principles of rectitude and philanthropy, they teach the mistaken zealots to regard the fairest portion of the creation with abhorrence, and to persecute, with the most unrelenting cruelty, the inhabitants of every nation, which rejects the gross absurdities of their pretended prophet. Seeing then the natives of Kashmire presiding at the fountain-head of pleasure, neither checked by any precept, nor guided by any example of virtue, he will not be surprised to find them abandoning themselves to the gratification of their own unruly and inordinate desires.

The army of Kashmire consists of about three thousand horse and foot, chiefly Afghans. The natives of the province are indeed averse to a military occupation; and it is an established rule in the Afghan government, to refuse the admittance of a Kashmirian into their army. At the period of our author's travels, the troops had received little pay for two years, and many of them, for want of a better subsistence, were compelled to live on the kernel of the singerah, or water-nut, which abounds in the lakes of the country.

On Mr. Forster's arrival at the city, he was accommodated with a lodging, beneath the hospitable roof of Zulphucar Khan, with whom he had determined to

remain; but, being urgently pressed to remove to the house of a Sheich Mirza, the brother of his Jumbo host, he was compelled to quit the friendly Khan, of whom he speaks in the following respectful terms: "His father, having filled some important stations in the upper part of India, at the time of the Afghan and Sicque invasions, Zulphucar Khan had acquired a conversant knowledge of the motives that actuated the different parties; and his remarks on the various events of those times, denoted a sound discerning judgment, little heated by prejudice, or fettered by the narrow precepts that usually sway the mind of a Mussulman. He strictly observed the formalities of his religion, with an apparent conviction of their propriety, and though he daily witnessed my omission of the customary devotions of his family, he neither remarked nor censured it."

At Sheich Mirza's, our author was received with all those splendid offers of friendship, and all that warmth of protestation, which forms the common burden of Asiatic language; but which, in reality, goes for nothing. It seems that the brother at Jumbo had represented Mr. Forster as an opulent merchant, who would produce much profit to the house, and this object occasioned that profusion of civility, which commenced with embracing his legs, and ended in washing his beard with rose-water. Nor did the officious sheich relax in his wearisome attentions, till Mr. Forster told him plainly, that his business required him to proceed, without delay, to Kabul. The arrival of a merchant from Constantinople completed our author's relief, for his host had then no leisure to speak a civil sentence to any one; and as he found himself deceived in his pecuniary expectations, he was perfectly indifferent towards his guest, on whom he had lavished such abundant caresses.

Having satisfied his curiosity in the famous city of

Kashmire, our traveller resumed his journey, on the 11th of June, and arrived the next morning at Sompre, a populous town on the eastern side of the Jalum. Here he continued for about three hours, while the riding tackle, which was all of cordage, underwent some repairs, and then proceeded to the village Markore, where he obtained a lodging in a mosque.

Continuing his route through the hamlet of Hourree Dana, situate three miles within the limits of the province, he reached Doumbah on the 14th. In the vicinity of his village, the boundary of Kashmire is terminated by a low thick wood, skirted by a rivulet, and on the other side is a lofty range of mountains, stretching to the north and south, and partially covered with snow.

At Nouserah, which was the next stage, a part of the road led over the brow of a steep, craggy mountain, while the river Muzzufferabad ran along the foot of the eminence, with great rapidity, and broke upon the numerous insulated rocks that impeded its progress, with a noise like thunder.

At Paunch Graum the road was still more difficult, the extreme steepness of the mountain having obliged the natives to form a path of planks, supported on projecting beams, for the accommodation of foot passengers; horses are sent by another tract. This path had been recently repaired, by order of a Mahometan mendicant, who had applied the savings of charity to this excellent purpose, and to the erection of a small building on the hill, for the refreshment of exhausted travellers.

On the 17th, our author arrived at the town of Muzzufferabad, situate on the eastern bank of the Kishen Gunga. It is small, but very populous, and is the residence of a chief, who, after presenting his young relations with the greatest portion of his territory, reserved

this town, with a district yielding one lack of rupees, for his own subsistence.

Crossing the river next morning, Mr. Forster met with a shawl kafilah, proceeding to Peshour, whom he accordingly joined. A ferry-boat, used at this place, is frequently dashed to pieces by the force of the current, and a rocky shore; and as this was the case at our author's arrival, he was necessitated to pass over a bridge of ropes, about one hundred yards in length. A strong rope, fastened to wooden posts on either shore, has a certain number of carved pieces of wood, resembling oxen yokes, attached to it, and the sides of the yokes, being embraced by smaller ropes, afford a hold to the passengers. From the limits of Kashmere to Muzzufferabad, the road inclines to the south-west, and leads over a mountainous country, thinly intersected with abrupt vallies.

On the 20th, the kafilah entered Dunnee, a small village, on the bank of a narrow, rapid river, that falls into the Kishen Ganga. Here the travellers were delayed until the inhabitants had constructed a bridge of two entire beams, at the distance of three feet asunder, with an interstice of planks secured by cordage. The performance of this fatiguing work was chiefly expedited by the chief of the district in person, who, notwithstanding his advanced age, manifested a great share of good temper, united with a surprising share of perseverance and activity.

On the 29th, the travellers encamped on the summit of a mountain, in the districts of Jiddoon, governed by a Patan chief. On a steep and slippery part of this hill, Mr. Forster's horse stumbled, and had he not luckily caught a branch of a tree, that hung within reach, he must inevitably have been thrown down a lofty declivity. In the course of the night he experienced some considerable inconveniences, as his baggage

was thoroughly drenched by the rain, and neither fuel nor water could be found. At length, however, these embarrassments were obviated by an active attendant, who brought these requisite articles from a long distance, and prepared some mutton broth, which afforded an excellent regale to the hungry and comfortless party.

Next day they proceeded to a small town, called Manghellee, the residence of the chief of Tiddoon; there they were obliged to halt for an escort, and adjusting the prospect of certain duties, till the 4th of July, when they continued their route to Nheamut, or Enayat Serai, a fortified village, with a caravansera, situate on the western boundary of Janoul. Finding that the kafilah would be detained some days at this place, and thence proceed to the town of Bur, where another long delay would, in all probability be occasioned, Mr. Forster resolved to prosecute his journey, in company with the proprietor of his steed, by a nearer route. They accordingly took leave of the merchants on the 7th, and after passing the Tyrhone districts, without molestation, arrived in the evening at the fort of Kote, which, together with the adjacent district, is held by a Nujjeeb Khan.

Next morning they resumed their journey, in tolerable spirits, enjoying the idea of having quitted a party who greatly impeded their progress, and the hope of passing expeditiously through a country frequently infested by banditti. These agreeable thoughts were, however, soon dispelled, by the intelligence of a troop of horsemen, who were preparing to follow, and despoil them of their property. It was now agreed that they should immediately return to the fort, whence a messenger was dispatched, to crave the protection of a neighbouring Said, who had acquired a great influence in that quarter. The petition proved successful, and our author went to express his gratitude, in person,

for so opportune and benevolent an assistance. On his arrival at the Scid's residence, he found him reclined, at his ease, in the midst of an umbrageous grove, and attended by a number of boys, some of whom were raising artificial zephyrs around him, by means of their fans, while others were gently rubbing his body. His manners were strongly marked with that superiority, usually assumed by the supposed descendants of Mahomet, on account of their rank and lineage; yet he was not deficient in urbanity, nor did he refuse some small presents, that were offered with the most profound respect. The authority of this personage was so universally acknowledged in the surrounding district, that the travellers were safely escorted by a single domestic, to Mourree, a small village, dependent on the Harbarry territory, where they received the agreeable tidings, that a Peshour kafilah had departed, on its way home, a few hours previous to their arrival.

Early on the morning of the 9th, they quitted Mourree, and, after travelling some hours, over a gloomy and uncultivated tract, they joined the Peshour company, with whom they proceeded to Hyder Bungee, a populous village, and from thence to Bazar, situate about three quarters of a mile from the western shore of the river Indus. The stream of this river was rapid, with a strong undulating motion, and about a mile in breadth, where not interrupted by islands. The water was greatly discoloured by a fine black sand, and was so extremely cold, that our author, in drinking it, experienced an insufferable pain in his teeth. At the passage were embarked seventy persons in one boat, with some horses, and a large quantity of merchandise. This heavy lading, with the swell of the current, and the timidity of the passengers, occasioned much peril and delay.

The road, inclining to the south-west from Muz-

Sufferabad, led our traveller through the mountains to the upper part of the Punjab, near Nheamut Serau, from whence to Kote the country is diversified with hill and dale; but afterwards it is plain, and lightly embellished with woods. The inhabitants, chiefly Afghans, reside in small forts, or walled villages, and are so extremely distrustful of each other, that an individual seldom ventures abroad. The predatory incursions of the Sicques, in the Attock and adjacent districts, usually destroy the produce of this quarter; and a dry season, preceding that of Mr. Forster's travels, had given it the appearance of a desert.

Continuing their journey through Akorah, Peer Pyah, and Kalalah, they arrived, on the 14th, at the large and opulent city of Peshour, governed, with its dependent districts, by an Afghan officer, whose remittance of revenue to the capital, is about seven lacks of rupees. From the Indus to Peshour, the road has nearly a west and by south direction. The city is said to have been founded by the celebrated Achar, who, seeing the Afghans averse from the occupations of commerce, and from residing in towns, invited the inhabitants of the Punjab, whether Hindoos or Mahometans, to fix their abode in his new settlement, where their descendants have multiplied greatly. From a well-chosen situation, that unites Persia and Afghanistan with India, as if by a commercial chain, Peshour has become a mart of great importance, and the residence of opulent merchants, particularly shawl dealers, who are here enabled to make the most advantageous purchases, without experiencing the tedium and incurring the danger attendant on the route of Kashmir.

The heat at Peshour is so intense that, during the summer season, the atmosphere becomes almost inflammable; yet the inhabitants are universally blessed with good health, and are seldom attacked with

epidemical disorders. The markets are well supplied with excellent provisions, but travellers experience a great inconvenience from the want of a caravansera, as there is no such place of accommodation in the city. Mr. Forster deemed himself fortunate in procuring admittance into an old mosque, where he continued for several days, in a state of unremitting perspiration, which gave rise to the following occurrence: having converted part of his property at Kashmire into a bill of five hundred rupees, that was secured in a canvas girdle, our author happened to examine the condition of this paper, when he found the writing so completely obliterated by perspiration, that no one could possibly decypher its characters, or even conjecture the nature of its subject. This misfortune, with the apprehension of numerous difficulties that must inevitably attend his want of money in a strange country, operated occasionally in casting a gloom over his spirits; but the thirst of farther knowledge, and the zeal attendant upon his important researches, finally dissipated every ungrateful impression, and depicted, in the most brilliant colours, a varied scene of future pleasure.

Sauntering one day in the bazar, the common resort of the indolent and the man of business, he met with a person who had formerly travelled in his company, and who now agreed to continue the journey with him as their road was the same, and to share the same benefits and accommodations. Mr. Forster immediately regarded this man as a sincere friend, and felt a degree of satisfaction from the connection, which set his mind perfectly at rest; so cordial is the pleasure resulting to man from society, and so naturally do we rely on each other, whether for pleasure or assistance. On enquiry into the state of his associate's purse, he found that he possessed but one rupee, which must afford a subsistence, during a journey of twelve or fourteen days, to himself, a boy, and a horse. Conscious

of the impropriety of returning this confidence by disclosing the amount of his own property, our author told Noor Mahomed, for such was the traveller's name, that his cash amounted to no more than three rupees, but that he was willing to place it in a joint fund, and they must depend upon that, and Providence, till their arrival at Kabul. The countenance of the Mussulman immediately brightened, and he exhorted his friend to be of good cheer, as true believers were never forsaken in the hour of necessity.

On the 25th of July they departed in company with a large kafilah, that was sent out with a portion of the Kashmire tribute, and proceeding through Tackal and Timrood, entered a narrow defile among the mountains, where the Afghans stopped the caravan, and levied a small contribution on each of the passengers. They also receive an annual present from the Peshour government, for suffering travellers to pass through their district without molestation. In the first part of this day's journey, our author's papers were nearly destroyed by the heavy rain, and towards evening he was entangled in a dangerous adventure, the termination of which must be ascribed entirely to his good fortune. Subsequent to the annoyance of the rain, the heat of the sun proved intolerable, and as neither water nor shelter could be procured, and the progress of the kafilah was exceedingly slow, about thirty persons, well armed and mounted, resolved to leave the escort. They accordingly soon out-stripped the kafilah, but had scarcely rode four miles, when a small troop of Afghans issued from the hills, and demanded a sum of money as a toll for passing through their territory. On the approach of these enemies, the leader of the impatient travellers, a stout man, with a large beard and spreading mustachios, mounted on a spirited horse, was struck with a violent terror, and instantly communicated the same sensations to his comrades, who, except our author,

were all provided with match-locks, or side-arms, and might, by a common exertion of courage, have fairly gained the advantage. The mountaineers, perceiving the consternation of the party, failed not to augment it, and proceeded, without delay, to the usual modes of plunder, but was prevented from a total capture by their fears of the kafilah's approach. Mr. Forster had luckily deposited his cash in two long narrow purses, which he wore in the manner of garters. The Afghans finding him unwilling to dismount, knocked him off his mule, and forcibly opened the different parts of his apparel, and in consequence of finding no booty, were proceeding to wreak their vengeance on his person, when a generous Hindoo interposed his good offices, and proposed a ransom for the release of his friend. Our traveller now remounted his mule, and was told, with an exulting laugh, by one of the robbers, that he and his party might proceed, as the kafilah was in sight, but that he must not presume to join it, at the peril of his life, until it should have passed the place of action. Mr. Forster, and some others, immediately set off at full speed, but the valiant commander, seeing the prospect of immediate assistance, began to talk in a high tone, and seemed determined to recover his honour and property, by an assault of the Afghans, who, notwithstanding the near arrival of the escort, resolutely drew their daggers, advanced their shields, and dared him to the combat. The officer again qualified his anger, but reprobated their conduct in *spirited language*, and threatened them with a severe chastisement on some *future* occasion. The travellers now proceeded peaceably to the village of Dickah, where they passed the night.

On the 28th, the officer of the escort having ordered his men to quit the kafilah, which no longer required their protection, and to march forwards, our author and his companions joined the party before daybreak, and

proceeded from Dickah to the village of Bissouly, where they halted to dry the baggage, after its exposure to a violent shower of rain. In resuming their progress, they experienced many obstacles from the darkness of the night, the numerous currents of water that rolled impetuously from the hills, and the detached stones that fell on every side, with a noise like that of thunder.

Approaching a rivulet, greatly enlarged by the rain, the chief of the escort dispatched one of his favourite women first, that she might suffer no inconvenience from the crowd, but she had no sooner entered the stream, than both herself and horse were swept away and drowned. This melancholy accident occasioned a sudden halt, and sensibly afflicted the leader, who threw himself on the ground in an agony of grief, and loudly lamented the hard fate of his beloved. At break of day the body was discovered, and after depositing it in the earth, with such ceremonies as their situation admitted, the travellers crossed the stream, and proceeded to Jillalabad, a town, said to have been formerly of great note, and still supporting a moderate traffic, though much decayed. It has a public market, and a coarse sugar is produced in the neighbouring district.

Passing the village of Ballabaugh and Gundamonek, they crossed a small, fordable river, over which are the remains of a bridge, constructed of bricks, and obtained a shelter from the heat, on the 1st of August, at Juggid Ali, where the wind is said to blow with violence during the whole year, and such was its force at the time of our author's visit, that he humourously observes, "if such is its usual rate, Iolus, did he live in our days, would certainly fix upon Juggid Ali for one of his country seats." Noor Mahomed, who began to think that his comrade's money was all expended, now treated him with neglect and incivility, and, notwithstanding his former assurances, that zealous Mahome-

tans were never deserted, he would have felt all the miseries attendant upon hunger and penury, had he not borrowed a little cash from one of the travellers.

Next day, the journey was resumed at three o'clock in the morning, but it was scarcely commenced, when, in ascending a lofty eminence that forms one side of the valley of Baracow, the tackle of our author's mule broke, and himself with the animal and baggage, rolled rapidly to the bottom. In his unfortunate descent he called loudly for assistance, but every person being engaged in more interesting business, no notice was taken of his outcries. At length he perceived Noor Mahomed passing closely by him, who, after a long hesitation and a spiteful curse, consented to check his progress, and assisted in collecting the garments and scattered articles of the European. They now proceeded together, debating warmly on the ill fortune of the one and the illiberal conduct of the other; but finding they had mistaken the path, the late grievance was soon absorbed in the effects of a mutual fear, and their exertions were immediately united in discovering the right path, which after much difficulty they regained.

Traversing a chain of rocky hills, extending, with little intervention of valley, for about eight miles, they entered on a wide, irriguous plain, spotted with fenced villages. Towards evening they arrived at Kabul, the capital of the Afghan empire, where, after a long search, Mr. Forster found a Georgian, for whom he had brought an introductory letter from Kashmire. Bagdasir, who resided in a caravansera, and had spent twenty years of his life at Kabul, made our traveller an offer of half his apartment, and every requisite assistance.

A few days subsequent to his arrival, the European was seized with a fever accompanied by an ague, probably in consequence of his exposure to the night air,

and having slept on nitrous ground. During the continuance of the fever he was oppressed by a delirious stupefaction, and tormented with an insatiable thirst, which, by frequently relieving with draughts of cold water, drenched him in profuse perspiration. When the ague first commenced, his bed clothes, with those of his host, and all the horse coverings that could be procured, were heaped on him to little purpose, as he lay in the greatest torment, till the paroxysm had wreaked its vengeance. His body was completely covered with bright spots, between a purple and a crimson colour, which an Armenian hastily pronounced a symptom of the plague. This man's opinion diffused a general terror through the caravansera, and though it produced no alteration in the conduct of Bagdasir, his neighbours were strongly disposed to banish the invalid from their quarters; but finding that he had passed the period wherein the plague always produces its crisis, and that he preserved a tolerable flow of spirits, their apprehensions were partly dispersed, and they no longer insisted upon his ejection.

A doctor of physic was now called in by Bagdasir, who, after pronouncing his patient in a deplorable state, and observing that little short of a miracle could cure him, undertook the restoration of his health, on the foundation of some medicine known only to himself, and which had ever hitherto proved triumphant over the most obstinate cases. But as Mr. Forster entertained a very slender opinion of this man's ability, he used under various pretexts, to send Bagdasir out of the room, and dispose of the medicines in such manner as should secure him from farther injury.

Having languished twenty days under the full force of the disorder, he gradually recovered his health, but his frame was so shattered, and his nerves so much relaxed, that it was a considerable time before he could walk, or bear the least noise, without experiencing a strong and universal tremor.

Finding, on his arrival at Kabul, that Christians, Jews, and Hindoos, openly professed their creed, without molestation, and aware that the Mahometan character would deprive him of Bagdasir's assistance, he readily informed him that he was an European, returning to his own country from India, and found, with great satisfaction, that he might perform, with facility, the route he had originally proposed. Some Armenian travellers, who had gone from Astracan to a Tartar station, on one of the rivers at the head of the Caspian, and from thence to Kabul, by way of Bochara and Balk, earnestly persuaded him to pursue their route, as the shortest, and the most secure; but this scheme, upon mature reflection, was essentially defective, as the Persian language, on which our author rested for his chief support would thus have rendered him but little advantage, besides that, the winter of Bochara was long and intensely cold, and no Russian vessel could arrive in the Ure Gunje river till the month of May; these reasons, with the dislike of visiting a country now barren of events, or of any remarkable object of curiosity, induced our author to enter Persia, in a part where his knowledge of the language might aid his researches, and combat, with some degree at least of success, the difficulties attendant upon his situation.

Having presented his readers with these personal concerns, he hastens to the description of Kabul, the residence of Timur Shah, and the capital of his dominions. This city, surrounded by walls, and occupying a space of about a mile and a half in circumference, is situated on the eastern side of two united hills, describing the figure of a semi-circle. The construction of the fortification is extremely simple, with scarcely any ditch, and the houses exhibit a mean appearance, being built of rough stones, clay, and unburned bricks. These objects were consequently ill suited to our author's idea of a magnificent capital; but he justly ob-

serves, "the Afghans are a rude, unlettered people, and their chiefs have but little propensity to the refinements of life."

Balau Sir, or the Shah's palace, where the household servants, guards, and slaves are lodged, is erected on an acclivity in the eastern quarter of the town, and serves to impress the spectator with a very slender idea of the dignity of its proprietor. Four spacious bazars, or market-places, stand in a line near the centre of the city; they were erected by command of Ali Mhurdan Khan, and consist separately of two ranges of apartments on each side; those on the ground floor are occupied by merchants, and those above are appropriated to private use. The intermediate space between these ranges is covered with a vaulted roof, and each bazar is separated by an open square, formerly embellished with fountains; but these salutary ornaments are now either choked up with rubbish, or polluted by the lowest order of mechanics. Provisions are here to be had in abundance; fruits are likewise plentiful, including apples, pears, pomegranates, grapes, and peaches; and the market is arranged in a neater manner, and seems to approximate to those of Europe, more than to any other part of Asia.

As but few Indian productions are possessed by the natives of this quarter of Afghanistan, they receive from Peshour, sugar and cotton cloths in exchange for iron, tobacco, and leather. To Khandahar are exported leather, iron, and lamp oil, in return for sundry Persian and European manufactures, with a large supply of excellent melons; and the Tartars of Bolehara enrich the markets of Kabul with excellent horses, furs, and hides.

The bordering parts of Usbeck Tartary may properly be said to hold a dependency on Timur Shah, and maintain a constant intercourse with Kabul. The

Usbecks, frequently seen by our author in the great bazar, have the same turn of features as the Malays and the Chinese, but more harsh. Among the foreign nations who contribute to the wealth of this city, by their occasional residence and mercantile transactions, the Hindoos of Peshour are worthy of the greatest distinction. Their application and knowledge in all commercial affairs, are indeed acknowledged superior to all others, and they enjoy a degree of liberty and protection beneath the Afghan government, which is only surpassed by that of the inhabitants in our Indian possessions. The environs of Kabul are pleasantly adorned with gardens, and fertilized by a variety of streams, one of which intersects the city, and affords a charming supply of excellent water.

Towards the base of the eastern hill, already mentioned in the situation of the city, stands a fortified palace, originally designed for the habitation of the governor, but Timur Shah has converted it into a state prison, where his brothers, and some other branches of his family are confined. Above this edifice is seen a small tower, on a peak, from whence the ground rises considerably, and is united by an isthmus to the other hill. A stone wall extends from the peak, over the summit of the two hills, and is terminated, near the bottom of the westernmost, by an ordinary out-work.

The tract of country, possessed by the Afghans, extends from the mountains of Tartary, to certain parts of the Gulf of Cambay; and from the Indies to the boundaries of Persia. The inhabitants of this spacious domain have a peculiar idiom, but no written character; their persons are robust and hardy, and their manners strongly marked with that barbarous insolence, usually attached to a people who subsist on predatory excursions. Some historians have denominated the na-

tives of Afghanistan, Tartars; but Mr. Forster affirms, that they bear no resemblance to them, either in their language, usage, or manners.

The Afghans are at present accounted the most careless of the Mahometans, with respect to the observance of their religious ceremonies. Their usual dress consists of a shirt, a pair of long narrow trowsers, a close woollen vest, and a high conical cap, of cloth or cotton. Their customary diet is wheat, barley, cheese, butter, and milk; to which they add, in the winter, or when travelling, a species of food called *croat**. Their cheese and butter are made of sheep's milk in preference to that of cows.

Their customs, in most respects, resemble those of other Mahometan nations, allowing for the difference resulting from the climate, and the disposition of a rude or polished people. Their females are secluded, though not rigidly, from the eye of observation, and the men are less addicted to the voluptuous pleasures of the harem, than the generality of Persians, Turks, or Indians.

Their government must be ever materially affected, by the disposition of their ruler and the extent of his authority, but when not restrained by the exertions of a powerful prince, they disperse into numerous societies, and devote themselves to the guidance of a feudal constitution. Their chieftains then reside in fortified villages, where they enjoy the submission of their vassals, and carelessly acquiesce in the measures of government. It is but seldom that appeals are made to the Shah, except in cases of the utmost importance,

* The *croat* is curdled milk, formed into little balls, and hardened by the fire, or the heat of the sun. When dissolved in warm water and mingled with bread, it affords a nourishing, and savoury repast.

when the authority of that governor usually proves decisive. A stipulated sum is exacted from the landholder, for the benefit of the public treasury, according to their possessions, but as the government is well aware of the impatient nature of the people, such assessments are generally moderate, and the mode of collection tolerably lenient.

A diversity of nations compose the armies of the empire, but the most excellent soldiers are furnished by the Afghan districts, at a low rate. The inhabitants of the towns and cities, are chiefly Mussulmen and Hindoos of the Punjab, who were politically established by the former princes of Hindostan, in order to civilize their western provinces.

Timur Shah, the reigning prince is described as rather corpulent, and above the middle stature, his complexion dark, and his age forty-six years. On days of ceremony, he wears a high velvet cap, in token of imperial dignity. His dominions, exclusive of those in India and Afghanistan, comprise a great portion of Khorasan, extending on the north to the vicinage of Turchesh and Nishabor; and on the south to the lesser Iran; yet, from the debility of his government, the dislike of the Afghans to civil occupations, and the insignificance of their population, his revenue is by no means proportionate to his extent of territory.

The chief military strength of Afghanistan consists in the cavalry, as excellent horses are procured with facility, and on reasonable terms, from Tartary and Persia; there is indeed a corps of match-lock men, but it is lightly esteemed by the people, and is, in fact, little superior to the undisciplined combatants of India. The artillery may also be justly estimated by the same comparison.

The remains of an Armenian colony, removed by Ashmed Shah from the northern parts of Persia, are now at Kabul. They confine their marriages to their

own tribe, and enjoy the unmolested profession of the Christian religion. They attended the late Shah, to whom they were warmly attached, in his different expeditions, and about one hundred, who survived, were for some time employed in a similar capacity by Timur; but since he has neglected the maintenance of his army, and relinquished military pursuits, the Armenians have experienced many of the calamities attendant upon penury. They now dwell with their families, in the division of Balau Sir, and are permitted to exercise, within a prescribed limit, such occupations as are most congenial to their inclinations. Yet, notwithstanding their unremitting and proverbial industry, they obtain but a wretched subsistence.

The Afghan government, when considered as standing on the basis of absolute power, and regarded in a comparative view with that of other Asiatic states, must not be aspersed with the epithet of unjust or cruel. Its edicts are rarely sanguinary, nor are they inimical to strangers of any sect or denomination; but, on the contrary, both foreign and native merchants enjoy an equal share of protection in the capital, and are permitted to assert or vindicate their rights, with a degree of spirit seldom found among the inhabitants of a Mahometan country. Capital punishments occur but seldom, and, though the prince has found it expedient to *confine* his kinsmen, on account of their disloyalty, yet, he has never embued his hands in their blood. The predominant vice of this ruler, is avarice, which presses hard on the military, household servants, artificers, and such merchants as unwarily transact business at court, upon terms of credit. The chief strength of Timur is evidently derived from the debility and discord of his neighbours. Indeed, our author ventures to affirm, that, if the Sicque chiefs were not more fearful of an increasing, domestic influence, than anxious to vanquish a constitutional foe, they would speedily

annihilate the Afghan government of India, and that if the Persian force should be united under a brave and able leader, the division of Khorasan would revert to its ancient possessors, and the Afghans would again be submitted to a foreign yoke.

Having made the requisite preparations, and hired one side of a camel, from which a pannier was suspended for his accommodation, Mr. Forster resumed his journey, and proceeded to the remains of a fort, called Killah Kazzee, twelve miles distant from Kabul, whence they departed on the 22d of September, and next morning halted on a barren plain, having travelled over a road that lay between hills of a moderate height, and a country occasionally embellished with cultivation.

The mode of travelling now adopted being equally singular and curious, we present our readers with the following outlines of description. A camel, appropriated to the conveyance of passengers, bears a pannier, or wooden frame, about three feet long, two broad, and two in depth, with the sides and bottom of netted cords. The provisions and other necessities of the passengers are deposited in this pannier, and, as the night is the only period of progress, it becomes likewise the place of nocturnal accommodation. In the day time each traveller must exert himself in procuring water, and fuel for his fire, at the same time watching carefully to elude the designs of the unprincipled, upon his property. Such a method of travelling must of necessity prove irksome to any one, who has even been accustomed to it, but to an European it must be grievous and intolerable. It seems that the box, occupied by our author, was but two feet seven inches in length, and one foot six inches in breadth. Great force and address must therefore have been required, to place him in so disproportionable a compass. On reconnoitring the opposite side of the camel, (for these animals are loaded with two passengers) he discovered an old

woman and an infant. This sight was but ill calculated to compose his spirits, as he was led to expect much annoyance from the cries of the babe, and the petulance of the nurse. He was, however, obliged to yield to necessity and to submit patiently to the fulfilment of his fears. The camel was likewise extremely unruly, and frequently stumbled. Indeed his ill qualities were soon exhibited; for, before the party had taken their respective seats, the animal, accustomed to receive its burden in a kneeling posture, arose suddenly, and threw the European, the child, and the old lady, in confusion, to the ground. The ensuing morning, however, brought the kafilah to its halting place, where Mr. Forster rejoiced in his deliverance from a cramp, that had completely benumbed his body, and from a horrid complication of unmusical sounds.

From Azeabad, where the country is generally clothed with cultivation, and interspersed with moderate hills, the kafilah proceeded to the vicinity of a small fort, on a sterile plain, bordered by scattered rocks and heaps of sand. The night air was intensely cold, and, owing to the brutality of the chief camel driver, our traveller was obliged to go in quest of water, and the dried dung of camels; the latter for the purpose of fuel, which caused an excruciating pain in his eyes. His troubles, however, were rather ameliorated by his small stock of sugar, tea, and biscuit, which enabled him to subsist without much culinary labour. Previous to this journey, he had generally fared better than his associates; and the abundance of his provisions, however rough, procured him many adherents and pretended friends: but now he was treated with the most unfeeling contempt, in consequence of his acknowledging the Christian faith, and experienced such a series of embarrassments, as caused him seriously to lament the resignation of his Mahometan

disguise, in such a country, and under such circumstances.

On the 26th, he arrived at Ghizni, a city said to have flourished for the space of four hundred years, as the capital of a powerful and extensive empire, and once decorated with many a stately and sumptuous edifice; but these magnificent monuments have long been levelled with the earth, and scarcely a vestige remains, exclusive of some misshapen ruins, to note the pristine grandeur of the city. The situation is on a moderate eminence, whose base is laved by a small river, and embellished with fruiteries. The existence of the town is now maintained by some Hindoo families, who carry on a small trade, and supply the Mahometan residents with the necessaries of life.

In the vicinage of Ghizni is the sepulchre of the celebrated Mahmoud, whither pilgrims resort, from distant quarters, to perform their devotions. In noticing Ghizni and Mahmoud, it would be unpardonable to omit the mention of Fardousi, the Persian poet, who, in his *Sha Namah*, has given a splendid monument of epic poetry to the world, in the pure language of his native country. His propitious fortune gave him a patron, in the person of Mahmoud, in whose praise he sang with all the fervour of enthusiasm; and when, for some breach of the prince's promise, he retired from court, his countrymen received him with hospitality, and crowned the efforts of his muse with applause.

At Ghizni, the climate is so cold, as to have become proverbial; and it is said, that the town has been repeatedly buried in snow. From Kabul, the road has a south-west direction, and the distance is computed at eighty-two miles.

Continuing the journey, for about twenty miles, arrived at Heer Ghut, where the country is diversified

with some low hills; but, exclusive of a few cultivated spots, the soil produces little else than an aromatic, prickly weed, on which the camels browse with avidity, and which, formed into balls, with paste of unsifted barley, constitutes their common food.

On the 29th, the air was so extremely cold, that, notwithstanding the season of the year, and the position of the country, in a latitude between thirty-four and thirty-five, the water, that was suspended from the camels in copper vessels, became solidly frozen in the course of the night.

Crossing a desert, where little matter of amusement or entertainment could possibly occur, they arrived, on the 2d of November, at a fortress, the country still desert, whence they proceeded, through Teer Andaze, and the village of Potec, to the city of Kandahar*. This place, with an ordinary fortification, occupies a circumference of three miles, is of a square form, well inhabited, and tolerably flourishing. Among the families established at Kandahar are several Hindoos, whose mercantile knowledge and industry have proved essential to the augmentation of the general prosperity. This mart is also frequented by the Turcoman merchants of Samarkand and Bochara, who send hence a considerable quantity of indigo to their own country. Provisions are cheaper and more plentiful at Kandahar, than at any other place on the western side of the Indus. Among the fruits, grapes and melons are the most excellent. The range of shops, occupied by the Hindoo traders, is very extensive, and their countenances and deportment are sufficiently demonstrative of their enjoying an ample share of protection. The revenue, with a tract of dependant territory, is com-

* This city, lying in the great road that connects India with Tartary and Persia, has long been a mart of importance.

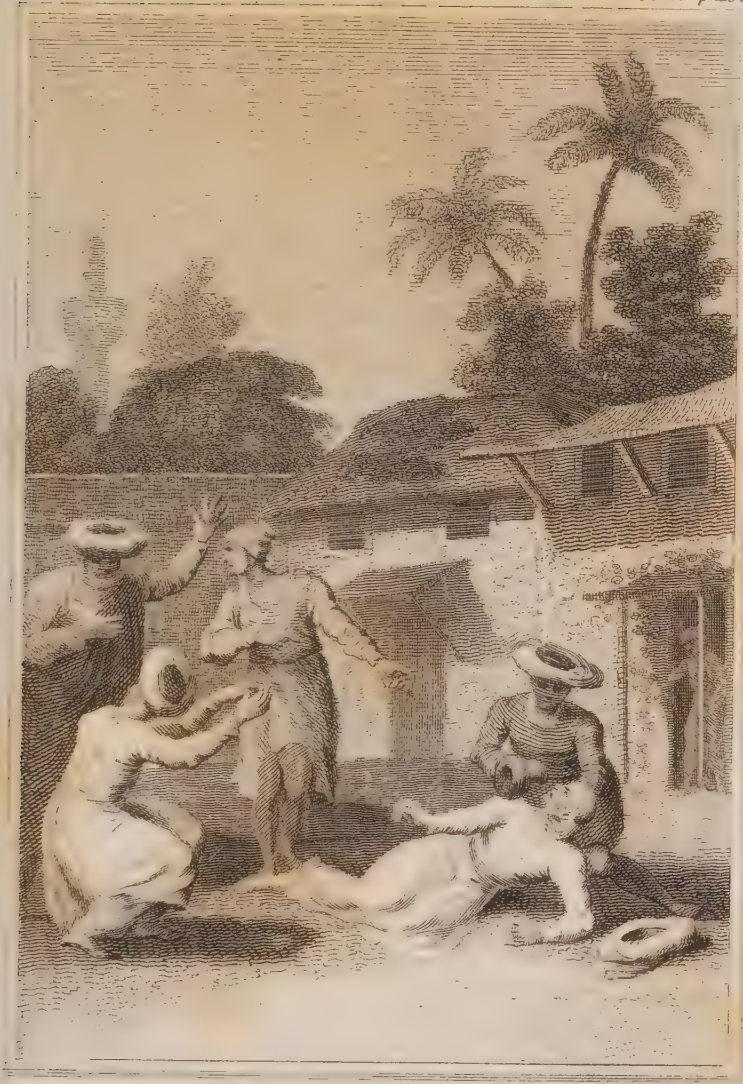
puted at eighteen lacks of rupees ; and it may be reasonably supposed, from the appearance of the inhabitants, that the collection is made with facility. Kandahar is surrounded by a spacious plain, richly cultivated, and adorned with gardens, fruiteries, and streams, whose excellence has become proverbial. The climate is also happily tempered, between the cold of Ghizni and the intense heat of India.

On presenting an introductory letter to a Turkish resident, named Aga Ahmed, Mr. Forster was courteously received, notwithstanding his appearing in the character of a christian ; and when he resolved to proceed to Herat, with a kafilah that was preparing for departure, before the arrival of winter, this benevolent man enjoined the director of the caravan to take especial care of him, and to show him such particular kindness and attention, as might be certified by a written assurance.

Quitting Kandahar, on the 8th of November, the traveller proceeded twelve miles, to a small village, called Koby, pleasantly situated in the midst of a fertile plain. About three miles to the northward of Kandahar, are the ruins of an old fortress, on the summit of a steep, rocky eminence. The road leads over a gentle ascent, bordered, on either side, with detached hills and wide intervals of level sand.

Next day, arrived at the village Auskuckana, on a thinly-cultivated plain, distant twelve miles from the last station. It seems, the progress of the kafilah was much delayed, by the bashi, or chief, remaining to adjust some business at the city.

Our author's ill fortune, with respect to a travelling companion, had now given, in place of an angry nurse and a restless infant, a clamorous, the logical disputant, who, to the great misfortune of himself and his neighbours, had studied over those books of quaint syllogisms and curious devices, highly estimated by



*W. F. Forster, supporting a Turkoman, Peid, who had
fainted by the intense heat of the Sun.*

Published Dec. 1. 1812 by Sherwood, Neely, & Jones, Paternoster Row.

the false taste of the modern Mahometans. Even Hafez's poems, so conspicuously replete with wit and incitements to terrestrial pleasures, are forced, by this deluded people, into the service of their prophet and his ridiculous religion. The fanatical traveller was unknown to the other members of the caravan, but he lost no time in endeavouring to show his superior knowledge to the best advantage; and, deeming Mr. Forster a proper subject, he directed the full force of his arguments against him, and actually alarmed a travelling Arab taylor, so greatly, by a denunciation of Mahomet's wrath against the man who ate the bread of an infidel, that the poor creature, who had cheerfully entered into our author's service, for the sake of an easy livelihood, started at the danger, and went to live as Providence might direct.

Proceeding, on the evening of the 10th, and passing through Howrah Muddit Khan, and Khackcham-parah, the kafilah arrived, on the 14th, at a large walled village, called Greishk, rendered extremely pleasant, by the proximity of a small stream of excellent water. At this place, a toll is collected from passengers, who are taxed in their own persons and for their merchandize; and a stock of provisions is usually prepared, previous to a procedure over the desert tract that extends from hence to the westward.

The urgent demands of hunger now induced another person to enter into our traveller's service: he was on a pilgrimage from Moulton to Muschid, the reputed capital of Khorasan, though he had scarcely sufficient clothes to cover him, no shoes to his feet, and not a single piece of coin in his purse. As, however, he was unable, notwithstanding the refreshment of warm apparel and wholesome food, to keep up with the kafilah, he was compelled to relinquish his office to a Kashmirian, whose countenance was as demure as that of Ambrose Lamela, mentioned by Gil Blas, and,

to the extent of his ability, as complete a knave. Not content with the handsome remuneration promised for his services, he descanted, for a considerable time, upon the sin he was about to commit, in eating the salt* of an infidel; but, it seems, that his compunction for this offence was not sufficient to damp his appetite, when seated at the board of the infidel, whom he affected to despise.

At Shah Nadir, in the desert, is a reservoir of twenty feet square, surrounded by pillars, and sheltered with a terrace, which, extending beyond the brink of the water, yields an excellent accommodation to travellers.

Passing through Shorab, Lunghera, Dilaram, and Buckwau, they arrived, on the 22d, at Drauze, a station in the desert. This day, the heat of the sun was extremely intense, and the ground being a naked sand, rendered the situation of the travellers almost insupportable. Our author panted for respiration, beneath a slight covering, but a Turkoman Seid, who had no such accommodation, was struck to the earth by the sun, and lay struggling in the most violent agony. The ignorant Mahometans, who witnessed the accident, instantly pronounced him a demoniac, and began to enter into conversation with the supposed fiend, who had possessed him. The zealous logician, in particular, exerted himself in a manner suitable to his former conversation, and commanded the demon, in a peremptory tone, to quit the body of a true believer, and a branch of the sacred stock. This com-

* A particular sacred property is affixed to salt by the Asiatics, who speak of it as Europeans do of bread. Among the Mussulmen, in particular, a servant is said to eat the salt of his master; and, if he proves ungrateful, he is stigmatized with the epithet of Nimmoek Haram, or the Polluter of Salt.

mand, however, proved ineffectual, and our author begged leave to interfere. He then raised the afflicted person gently from the earth, sprinkled his face with water, and obliged him to swallow a quantity of that refreshing liquid. The Seid immediately revived, but his intellectual powers had received so severe a shock, that he continued for some time in a sort of stupefaction, during which, his wild and incoherent language confirmed the spectators in their opinion, and induced the logician once more to harangue the evil spirit in terms of reprehension and severity, upbraiding his violation of a Mahometan's body, and challenging him to repeat the creed of the prophet, that the cloven foot might conspicuously appear. The Seid's recollection was not yet adequate to this task, nor was it till he had smoked his pipe, that he repeated his belief distinctly, and shook off all diabolical connection, amidst the applause of the deluded enthusiasts.

On the 23d, the travellers reached Ghurmow, in the desert, where they left the zealous disputant, and proceeded to a populous village, called Ghiraunee, situate near a small running stream. Here they halted for the payment of a toll, and to purchase provisions for a three days journey, over a barren tract, that extends from hence to the limits of Khorasan.

Resuming their journey, they passed through Kooos and Gimmuch, to the village Beckal, standing within the confines of Khorasan, and inhabited exclusively by Persians. Our author here remarks, that the natives of Persia, and particularly the military, are frequently denominated Huzzel Bach, or Red Head, from the top of their caps being covered with red cloth.

Passing a desert station called Shierbusch, and the small village of Zearut Ghah, where are the remains of some sepulchral monuments, the kafilah arrived, on the 2d of November, at the city of Herat. The road from Kandahar to Gimmuch inclines to the west, or

west by north ; and from thence to Herat, it suddenly changes into a northern tract, over a champaign country, occasionally dotted with small, rocky acclivities ; the soil is light and sandy, and its chief production the aromatic reed already mentioned.

Herat is situated on an extensive plain, intersected with numerous rivulets, occasionally embellished with bridges, and surrounded by a rich variety of plantations, exhibiting a charming scene to the traveller, who has been long fatigued and disgusted with the sterile monotony of Afghanistan.

On his arrival at the caravansera, the only place where travellers can procure a lodging, Mr. Forster addressed himself to an Armenian, informing him that he was an European, returning from India to his native country ; and that he had assumed the name of an Armenian, for greater personal security ; he likewise observed, that on account of the numerous difficulties affecting a Christian, among the bigotted natives of Khorasan, he stood much in need of some friendly offices, though not of pecuniary assistance. At the conclusion of this little oration, delivered with all the energy of persuasive speech, the Armenian, finding himself addressed on the score of humanity rather than profit, quitted the apartment abruptly, without even the accustomed ceremonies of mere civility. Our author acknowledges, that such unmerited contempt roused his indignation, but a moment's reflection on the Armenian character, enabled him to pardon the apathy of a man, whose conduct was strictly conformable to the common principles of his countrymen.

The Armenians of the present age are, like the Jews, with few exceptions, occupied in the smallest branches of commerce ; and, as they have long lost their original spirit of patriotism and independence, they have but a faint discrimination of character, comprised in three words, industry, servility, and dishonesty. They

are scattered abroad over several parts of Turkey, Persia, and India, where they are frequently insulted, plundered, and oppressed, on very trifling pretences, and at best gain but a scanty and precarious subsistence; yet their mercantile ardour is unabated, and their ideas of pleasure are strictly confined to the accumulation of riches; they are consequently strangers to those exquisite delights, that result from a pure and disinterested friendship.

Days, weeks, and months, nay years unnumber'd roll,
 Whilst *friendship's* matchless charms entrance the soul:
 While thoughts congenial, and congenial views
 Or yield instruction, or by turns amuse.
 But ah! how slow the ling'ring moments move,
 Unblest by *friendship*, or estrang'd from love!
 The drooping heart foregoes each dear delight,
 And all creation sickens on the sight.

SMITH.

It is said that Shah Abbas, aware of the benefits that might accrue to his kingdom from a temperate and commercial people, founded the city of Jolfa, expressly for the accommodation of the Armenians, to whom he granted an ample protection, and permitted them to accompany their merchandise to foreign countries; but he always retained their families at Jolfa, in pledge of their good conduct. The vicinity of the Persian Gulf, long celebrated for the maintenance of an important trade with India, was a sufficient invitation to the Armenians, who joyfully hastened to a region which, at once, held out the prospect of advancement to their fortunes, and the blessings of a lenient government: nor did they ever form a wish to return into Persia; but when they had amassed a sufficient quantity of money, they obtained the release of their families by the payment of considerable sums.

In consequence of his ungenerous treatment as a Christian, Mr. Forster now resolved to resume the mask of Mahometanism, for personal convenience.

Whenever, therefore, he quitted the caravansera, he became a grave, hypocritical Mussulman, with all the privileges attached to that character; and as the city contained a various description of people, there was but little probability of a detection. He frequented, in his daily perambulations, the eating-houses, where the conversation of the day is circulated, and the barber's shop, which, in this city, has a neat appearance. In the midst of it is a stone pillar, bearing a cup of water in readiness for the use of customers, and the walls are decorated with beard-combs, razors, and looking-glasses. Here, he usually procured an equal share of amusement and intelligence, after his sufferings at his lodgings, where, on account of his faith, he was not even suffered to draw water from a common well, but his vessel was ordered to be placed on the ground, while a hired servant filled it, disdainfully, from a height, where he was sure not to defile himself by touching it. While the mortified European was sometimes waiting for this supply, the town boys, taking the caravansera in the round of their diversions, would form a circle round him, and request to be shewn in what part he was unclean, and when they received for answer that he was altogether impure, they appeared greatly disappointed.

The city of Herat is inferior in size to Kandahar, but its trade is respectable, and an extensive market, covered with a vaulted roof, is filled with a variety of shops. Bread, rice, and butcher's meat, with several sorts of fruit and vegetables, are equally abundant and reasonable. Coarse strong woollens are manufactured in the adjacent country, and, when made into garments, are exported to different parts of northern Persia. Sheep-skin surtouts, with the wool in the inside, are exposed to sale at many of the shops, and are used indiscriminately by all classes of people, on the commencement of winter. Some European commodities, including broad cloths, mirrors, prints, and cutlery, are brought hither, but

the demand is limited, and the quantities proportionably small.

The police is well regulated, and the administration of justice remarkably vigorous. Two persons, apparently above the common class of inhabitants, being convicted of theft, were suspended by the heels, from a dome in the centre of the market, for near an hour, to the terror of the spectators. Returning to his lodging from this exhibition, our author seemed to think that his property, concealed about his person, had derived from it a stronger degree of security. It seems he was extremely cautious respecting the discovery of his money, as, in such a country, it might have involved him in very serious difficulties. One day, however, a fellow-traveller happened to intrude upon his privacy, when he was examining the condition of his finances. He was astounded at the sight of so much gold, and was remarkably inquisitive respecting the method by which it had been accumulated; but, fortunately for the European, this untimely visit produced no unpleasant consequences.

Resolving to pursue a route, at once direct and unknown to European travellers, Mr. Forster agreed with the director of a kafilah, for a conveyance to Turshish, a town lying in the direction of Mazanderan, but he now stipulated to be treated as a Mussulman, and, in order to elude the possibility of a discovery, he took upon himself an Arabic name, little known to the natives of this part.

Previous to his departure, an Afghan Seid came into his apartment, and discovering his real character in the course of conversation, exclaimed with a joyful emotion, that he had now obtained an opportunity of revenging the injuries sustained by many of his ancestors at the hands of infidels, and that unless our author immediately paid a fine of five hundred rupees, he

must repeat the Mahometan creed, and submit to the private rites of that religion. Pretending an ignorance of the nature of this demand, Mr. Forster took the Seid to the next quarter, where the Armenian corps, consisting of four persons, was then assembled, and required the principal of them to explain the Afghan's meaning. This, it seems, was the very point to which our author wished to reduce the business, as the zealot, perceiving five Christians instead of one, abandoned himself to the most extravagant joy, and swore by his beard, that they should all incur the fine, or be initiated into the church of his prophet. "Oh," said he, "what a grateful sight will be displayed to our holy leader, when these infidels shall renounce their impurities, and heresy, and become a portion of the true believers. He now conjured the townsmen, in the name of Mahomet, to compel the enemies of their religion either to embrace it, or to contribute to its support by the proposed assessment. The Seid, however, experienced a more obstinate resistance than he had expected from the Christians, and after displaying great powers in his holy contest, he consented to withdraw his threats and disturbance, for a trifling acknowledgment, far disproportioned to his first demand.

In two caravanseras of Herat, during our author's stay, were a hundred Hindoo merchants, chiefly natives of Moulton, who, by extending a long chain of credit, and maintaining a brisk trade, have rendered themselves valuable subjects of the government. When these people cross the Attock, they commonly wear the dress of a northern Asiatic, seldom appearing without a high cap and a long cloth coat. Some Jewish traders also reside at Herat, where they practise all that chicane to which this tribe is universally addicted in the western quarter of the globe. Being conversant in the language, and habituated to the manners of

Upper Asia, the Jews and Armenians mingle in Mahometan companies, with little personal inconvenience.

The leading customs of the various Asiatic nations resemble each other so nearly, as hardly to admit of any different description. When they sit, their legs are either crossed or bent under them. They regularly perform stated ablutions, before and after meals; their heads are shaven, but the beard is permitted to grow; and all degrees of people cover the head, supposing it highly indecent to be seen naked. They never enter a carpeted apartment, without first taking off their shoes.

On quitting the Armenians, Mr. Forster reminded them that, instead of rendering him any assistance in a place, where Christians were exposed to a variety of grievances, they had withheld from him even the slightest and most inferior offices of humanity. He added, however, that he freely pardoned a treatment which must justly be attributed to the prudential caution of their tribe.

Leaving Herat, on the 22d of November, our author joined the kafilah director and his family, consisting of his mother, his wife, and a servant, among whom the European was received in character of an Arab, going on a pilgrimage to Muschid. On his arrival at the place of rendezvous, he found all the party assembled, except the females, on whom many a reproach was scandalously thrown. The enraged Mussulmen mutually declared, that no mortal ill would be too severe a punishment for their delay; "but," added they in a surly manner, "what good can result when women are concerned in any undertaking?" At the approach of night, the kafilah proceeded, and left Ali, the director, and our author, to escort the ladies. When they arrived, the disciple of Mahomet began to address them with the language of severity, but he was soon

silenced by his lady mother, who seemed the female ruler of the family. Ali being detained some time at the gate of the town, to pay toll for his kafilah, dispatched the ladies and our traveller, under the protection of some of his associates, who, finding the night advance, and deeming the women's pace too slow, pursued their journey without farther ceremony. When the director came up, he expressed himself highly displeased with the desertion of his friends, and repeatedly thanked the European for his attention, though he was heard to murmur at the impropriety of trusting Mahometan women with an infidel. Such, however, were the females in question, that he might have set his heart at rest in the most intemperate quarter of the globe; and as for our author, he was so heavily loaded with a musket, that he affirms he should not have looked in their faces, had they possessed all the charms of the goddess of love.

On the morning of the 25th, arrived at Dhey Soorch, where, exclusive of some few cultivated spots, the country is equally wild and inhospitable with that in the eastern division of Khorasan.

Proceeding over a bridge, constructed of brick and mortar, upon a small river, running to the southward, and fordable at most seasons, they arrived, on the 27th, at the village Corian, where they saw, in the vicinity, some windmills, for the purpose of grinding corn. Their construction seems to be on the same principle as that of Europe, with this difference, that broad-leaved flags, are substituted instead of canvas wings. The toll-gatherer at Corian, affects to be peculiarly vigilant in the discharge of his duty, which he found occasion to exercise upon our author.

Travellers proceeding to the westward, generally procure a passport at Herat, but as such a mode might have led to some ill-timed elucidation of his circumstances, Mr. Forster neglected to apply for this docu-

ment, and on the officer's expatiating on the impossibility of passing without the permission of government, he contrived to silence his scruples by a little money, and was permitted to set out without molestation.

Passing Charsoorch and Tursala, two stations in an uninhabited country, the kafilah arrived, on the first of December, at a large and populous village, called Kauff, which maintains a pretty brisk trade with Muschid, Herat, and Turshish. As markets and public shops are only found in the cities, or principal towns, of Afghanistan and Persia, travellers are compelled to make application, for provisions, to the housekeepers, whose stock often proves inadequate to their pressing demands. Though Kauff is a considerable village, there is no place in it where bread is publicly vended. Mr. Forster, therefore, advanced a required sum to a person, who engaged to procure him that necessary article; but, after keeping him in suspense till midnight, he absconded with the money. The usual fare of our author, in these parts, consisted of bread, cheese of sheep's milk, and water, which gave him a degree of vigour equal to the fatigue he endured, from being daily thrust into a little crib, on the back of the roughest paced animal that is used for burden, and from a constant exposure to the inclemency of the weather. The Afghans, whose only aliment is bread, or curdled milk, and water, can exert as much strength, and undergo as much fatigue, in a remarkably uncertain climate, as the porter of London, who subsists on meat, strong beer, and such other articles of food as may please his own fancy. From hence, our author is inclined to suppose, that the human body can sustain the most laborious employments, without the aid of animal food. It is indeed an established fact, that the Arabs in the vicinity of the Red Sea, who may be said, with little exception, to live solely on dates and

lemons, carry such extraordinary burdens, as to ~~an~~ European ear would sound absolutely romantic.

The travellers next entered Ruee, a populous village, where the land was completely covered with snow; and next day they halted to examine some goods that had been injured by the weather. Mr. Forster, and three Persians, who had retired in disgust from the service of Timur Shah, and were returning to their families at Nishabar, occupied the lower part of a windmill, where they mutually endeavoured to defend themselves from the cold, but without effect. The cavaliers indeed regarded it but little, as they cleaned their horses, and went in quest of forage, fuel, and provisions, with alacrity, through the boisterous drifts of snow that seemed to have been swept from the summit of every mountain in Tartary.

Continuing their journey through Say Day, a little fortified village, pleasantly situated in a well cultivated valley, they arrived on the 6th at the village Ashkara, where the kafilah was delayed by a heavy fall of snow, and other tempestuous weather. The travellers accordingly went to seek shelter at the fort, and after much entreaty, were shown into a small gloomy room, merely sufficient to defend them from the storm, which had now set in with the greatest fury. The inhabitants kindly alleviated their distress, by bringing an ample supply of fuel; but, on inquiring for provisions, it was found, to the consternation of the whole party, that not a single article could be purchased in the village; yet the pleasures of society, united to a cheerful fire, and mutual good humour, enabled them to submit to the disappointment, without murmurs or repining, while one of the passengers, who had received a good education, and had a natural taste for poetical literature, amused his associates with reading Jamis's story of Joseph and Zuleicha, which, for its pathetic scenes,

interesting adventures, and the rich genius of the poet, was admirably adapted to ameliorate the rigour and inconveniences of their situation.

The natives of Ashkara were now employed in commemorating the death of Hussein, second son of Ali, who perished at Karibullah, in the neighbourhood of Bagdat, where a monument is erected to his memory, and whither a multitude of persons resort in the beginning of the month Mohurram, to repeat their devotions. Hussein, the elder brother, was cut off by some revengeful female, who contrived to taint the springs of his life with a deadly poison; but the celebration of this event, noticed at another part of the year, does not produce such tumultuous lamentations, as usually accompany the remembrance of Hussein's fate. To prevent the Afghans from ridiculing their observance of the Mohurram ceremony, the Persians of Ashkara shut the gates of the fort, and commemorated the day by chaunting, in a mournful voice, the praises of Hussein, and beating on their breasts with all the marks of unfeigned sorrow.

The storm having abated, the kafilah resumed its progress before day-break, on the 10th, and towards evening arrived at the village Hoondeabad, situated in a well cultivated and irriguous plain, whence they proceeded through Fidgeeroot, and on the 12th reached Dochabad, an open, populous village, protected by an adjacent fort, and rendered respectable by a manufacture of raw silk. From this place to Koot, extends a dreary waste, without the relief of one habitation, or a single spot of verdure. To the north is seen a lofty chain of mountains, capped with snow, while the other quarters exhibit a sandy tract, thinly marked with craggy acclivities.

On his arrival at Turshish, Mr. Forster found every apartment occupied at the caravansera; but a small present to the gate-keeper, who distributes the quarters

according to his own inclination, introduced him to a lodging, where there was but one person. The stranger accosted our author with great cordiality, complained of the solitary life he had passed at Turshish, and said he hoped to find relief in agreeable company. This cordial reception was admirably suited to the European's purpose, and seemed to promise a good introduction to his Mahometan character. It was now agreed, that a table should be jointly spread by these companions, one of whom was to prepare the daily meals, and the other to procure water from a spring that was a mile distant from their lodgings.

Previous to the commencement of a journey in this part of the world, societies are formed at the appointed place of rendezvous, where each individual has a separate office allotted to him. The most robust are usually appointed to provide water, others are employed in culinary operations, and a third class are nominated as purveyors for the cattle. Men of rank are, however, exempted by general suffrage, from all laborious occupation, and the aged and infirm are invariably treated with respectful indulgence.

Our author's present companion was constantly reserved and melancholy, nor would he give any further account of himself, or his concerns, than that he had come to Turshish, from Asterabad. He was apparently much pleased with the European's company, but his singular turn of mind rendered him an unpleasant colleague, and in the course of a few days he departed to Herat, leaving our traveller in possession of a dark and solitary apartment, with the privilege of being admitted among the inhabitants of the caravan, as a pure believer.

Removing, in the course of vacancies, to a more agreeable lodging, he met with a decent old man, who was smoking his pipe. This person had contrived for some time to procure a subsistence, by vending certain

spells, which were supposed efficacious in precluding the approach of evil, and in conferring, on their possessor, a constant series of felicity ; but it was now the depth of winter, and his trade was so extremely bad, that he frankly owned he was willing to close his magical book for ever, if any other prospect of a livelihood should be offered him. Mr. Forster being in want of such a person's assistance, cordially offered him his assistance, and invited him to partake of his provisions, and the proposal was immediately accepted with gratitude.

The mollah, for such was the title affixed to this man, on account of his professional abilities, possessed a natural good temper, and so accommodating a disposition, that he would cheerfully act in compliance with every wish of his friend. Yet the little regularity observed by our author in the hours of refreshment, was a subject of frequent complaint to him, as he was an eminent proficient in the business of the kitchen ; actively attentive to its management ; and closely attached to its produce. His censure was usually conveyed in an exclamation of surprise, at the neglect of a concern, supposed by him, the most important in human life ; or at the taste of his patron, when opposite to his own, which must have been vitiated by his travels through barbarous nations.

Having laid in a good stock of fuel, which at Turkish is a dear commodity, the mollah and his benefactor now experienced the benefit of an external heat, while the air was piercingly cold, and the face of the country obscured with snow, and though their creed forbade the use of any refreshing cordial, yet, they were moderately enlivened by a wholesome diet, a large fire, a clean hearth, and an abundance of Persian tobacco, which is peculiarly excellent.

Mr. Forster now devoted the day to walking in the town, collecting intelligence, and frequenting the pub-

lic baths. In the evening he always returned home to supper, after which the mollah would either read a story of *Yusuff and Zuleicha, or expound the virtue of his spells, which were so wonderful, as to triumph over most diseases of the mind and body; they were said to recal the steps of a frail woman to the paths of virtue; to silence a clamorous tongue; to destroy worms, and to cure kibes or chilblains. He affirmed, that his practice had been more extensive than advantageous to his finances, as he had been chiefly employed by the lower order of people. He said, he had designed to travel to Muschid, where he might have passed the trying season of winter, but that our author's goodness had now obviated his necessities; as to the summer, he never cast a thought upon it.

Though professedly a Mussulman, he was not very strict in the duties of his religion, but out of the five daily prayers, appointed by Mahomet, he generally omitted four, and sometimes neglected the whole; yet, on observing that his companion was still less observant, he gravely censured his negligence, because he said it was proper to maintain a decorum of manners, that the inmates of the caravansera might not make unfavourable remarks.

This observation of the mollah's, may be said to disclose impartially, the grand tenure by which the religion of Mahomet is held in the present age. It is on a restriction from certain kinds of food, a certain number of ablutions, and the recital of five daily prayers, that the Mussulman founds his hope of Paradise, and though the latter of these duties, is frequently muttered over with equal haste and carelessness, when the exhibition of a lascivious dance, or other similar

* Yusuff is the patriarch Joseph, and Zuleicha is a name given by the Arabs to the wife of Potiphar.

amusement, attracts his attention ; yet, such a person among the Persians, is estimated as highly as our men of virtue, honour, and humanity. On the other hand, whoever neglects these ceremonies, though the general tenor of his life and conversation be void of offence, is branded with the mark of contumely, and unless he commands esteem by the extent of his power, or the glare of his riches, he is inhumanly cut off from many of the benefits of society.

To illustrate the opinion of a Mussulman, on the essential efficacy of forms, Mr. Forster relates an observation of the mollah, who said, (speaking of a friendly and agreeable Affghan), that he willingly acknowledged the merits of such a person's morality, but he was sorry to see them vitiated by his praying with folded hands. Surely our readers will be astonished, when they consider that a creature, endued with superior powers, by the illustrious ruler of creation, should have so tamely submitted to the shackles of an absurd prejudice, and have entertained an idea so derogatory to the benevolence of heaven, as to be fearful of offering up the petitions of his heart, but in certain attitudes and positions of the body.

While our traveller and his companion were enjoying the comforts of a good apartment, and savoury provisions, every room in the caravansera was suddenly filled by a multitude of pilgrims from the shrine of Muschid. Among those who rushed into Mr. Forster's chamber, was a person whose dress and deportment announced his superiority over his associates. A pilgrim, who attended him in quality of a servant, immediately began to examine the room, and finding its situation agreeable, he dislodged the portable chattels of the poor mollah without ceremony, and in an authoritative tone, declared the place assigned to the use of the hadji, whom he represented as being of great rank and consequence.

The hadji now seated himself with great solemnity, and casting a haughty look around, glanced his eyes on the European, and demanded his name and occupation, in a manner, which clearly demonstrated his power. Our author told him that he was an Arab, travelling to Muschid, but to his utter confusion, the important interrogater began to speak in Arabic. The falsity was completely detected, and the embarrassed traveller was compelled to acknowledge, that he was, in reality, a native of Kashmire, proceeding to Mazanderan, on some commercial concern. This variation in his answer produced no surprise in the hadji, nor any further investigation. It may here be observed, that such fabrications are in common use among the Asiatic travellers, and if their true story remains concealed, it is seldom of any consequence what answers they return, when questioned upon the subject of their birth or circumstances.

The territory of Turshish is governed by an independent Persian chief, about forty years of age, whose manners are strongly marked with that gravity, which is universally attached to the higher class of Musulmen; his appearance is respectable, and his administration mild and popular.

This personage has built a new town, adjoining to old Turshish, which is of small compass, and encircled with a wall. The new town is appropriated to the residence of the chief and his officers, and is likewise supplied with a public market and a caravansera, the only one seen by our author in Persia, that was not supplied with water. The chief trade of Turshish results from the import of indigo and other dyes, woollen cloths, and rice. The chief article of export is iron, wrought in thick plates. The Hindoo families established here, occupy a quarter of the town, where no Mahometan is permitted to reside, and where they conduct their business without molestation. Some

small companies of Hindoos are also settled at Yezd, Muschid, Kachan, Casbin, and on some parts of the Caspian shore; and more considerable societies are met with in various towns of the Persian Gulf, where they maintain an important navigable intercourse with the western parts of India.

The hadji, already mentioned, was a resident of Balfrosh, the principal town of Mazanderan, whither he was now returning, with the pilgrims, from Muschid. On Mr. Forster's applying for a passage with the company, he affected to start several difficulties, and finding him anxious to take the journey, he stipulated for a double amount of the accustomed hire. At length, however, the business was settled, Mr. Forster was received as a schiah among the pilgrims, without scruple, and on the 28th of December quitted Turshish, and proceeded about ten miles to the village Killeelabad, where they passed a cold snowy night, with a tolerable degree of comfort, at a small caravansera.

Next day they were hospitably entertained at the fort of Hadjiabad, but our author received a violent shock by a fall from his horse, which the hadji had unmercifully loaded with two heavy parcels of dying stuff, besides the rider's weight and baggage. Instead of expressing any sorrow for the misfortune, the hadji reprehended our European's bad skill, and predicted some mishap from the accidental stumble.

On the 30th, proceeded to a large and populous village, called Nowblehuckum, between which and Turshish the road inclines to the west, over a champaign and well-cultivated country. At this place, our author endeavoured to procure a stock of wheaten bread for his journey, over a desert tract; but the number of pilgrims, who made a similar application, was so great, and their late meritorious service so highly estimated, that he was obliged to rest satisfied with a few cakes of barley.

After travelling thirty-two miles, through a desert, interspersed with low acclivities, and thinly clothed with wood; they halted on the 1st of January, 1734, at an eminence, where a profusion of snow supplied the want of water; and on the 2d, arrived at the small fortified village of Towrone, situate in the districts of an independent chief, who likewise claims the Desert, reaching from Doronne to this place. This point will most probably be never disputed, as, so far from being habitable, many travellers have perished in their passage through it, from the intense heat of the atmosphere, and the scarcity of water.

Happening to fall into discourse with a Ghilan Seid, who had been making the pilgrimage of Muschid, Mr. Forster agreed to place his provisions in a common stock with those of the pilgrim, and to share the benefit resulting from a reciprocity of good offices.

On the 3d, the kafilah halted in the vicinity of a small stream, (the first that had been discovered in the day's journey) where both the Seid and our traveller consented to fill a bottle for their mutual use. The latter, however, was extremely thirsty, and made so many applications to the vessel, that the Ghilan requested he would leave some for his religious ablutions.

While he retired to perform his devotions, the European went in search of fuel; he then returned hastily to his quarter, drank off the remaining portion of water, and again betook himself to his employment, that he might not be discovered by his associate, whose temper was naturally irascible. When he had absented himself for some time, he brought in a heavy load of wood, which he threw on the ground with an air of great fatigue, and of having performed an important service. "Ay," said the Seid, "while you have been toiling to procure us firing for this severe night, and I, like a true believer, have been offering up my prayers, some hardened kaufir, whom I wish may never again drink in

this world, has robbed me of the pittance of water set apart for my ablutions." He then made a strict search among the travellers for the thief, as he pleased to stile him, but receiving no satisfactory intelligence, he delivered the unknown culprit to the charge of every infernal spirit, and retired, grumbling, to his repose.

Arrived on the 4th, at Khanahoody, a fortified and populous village; the travellers discerned, about three miles to the eastward, a chain of mountains, of a moderate height, extending in a north and south direction. From the summit of these eminences is seen, to the west and north-west, a spacious plain, spotted with a variety of villages, and diversified with arable lands; nor does a single acclivity interrupt the prospect in this direction; the view, however, was rendered cheerless by the severity of the season, which had completely stripped the trees of their gay attire, and buried the herbage beneath a pellicle of snow.

Passing Kow and Kauff, two deserted villages, standing on one of the great roads from Persia to Tartary, the kafilah reached Nasirabad, a small dilapidated fortress, situated on an eminence. Here were observed several large bones, which it seems, were the remains of some elephants, that died in their journey to the southern provinces, whither they were ordered to be sent by Nadir Shah.

On the 8th they reached Sharoot, a small but populous town, situate in the midst of a fruitful and irriguous plain. On their arrival at the caravansera, the Ghilan Seid secured an apartment for the joint use of himself and his companion. The cold was intense, and had reached the point which the Persians term, "the stroke of winter;" the snow descended rapidly from the clouds, and the piercing north wind was almost insupportable.

Fuel is scarcer at this place than in any part of Khorasan, and when it can be obtained, it is generally

green, and unfit for immediate use. The apartment hired by the Ghilan had no other aperture than the door, which he kept shut on account of the cold, notwithstanding our author's earnest entreaties for it to be set open, to discharge the smoke. As our European was the most active of the two, it was agreed that he should procure firing, and bring water, in the morning, to enable his colleague to perform the requisite ablution, preparatory to prayer. The Seid undertook to kindle the fire, as he was better able to endure its smoke than Mr. Forster, and thus their employments were pretty fairly divided, but when they came to enjoy the benefits of them, Mahomet's descendant, wrapped in a large sheep-skin cloak, would regularly take his station so exactly before the fire, as to exclude the other entirely from its warmth. So ungenerous a mode of treatment frequently aroused our shivering author's anger, and induced him to address the Ghilan, in terms of asperity; but when the offender expatiated on his age and infirmities, the benevolence of his heart subdued his indignation, and he patiently submitted to the rigour of his situation.

Shahroot, with its independent districts, may be said to pertain properly to the Khorasan division, though at present it is considered as holding of Asterabad, which, together with the Hazaar Tirreeb and Mazanderan, is governed by one of the most powerful chiefs now residing in Persia. The town of Shahroot occupies but a small space of ground, surrounded in parts with a slight earthen wall. The houses are constructed of unburnt bricks, and are covered with a flat arch. Many persons in the vicinity of this place have lost their noses, toes, and fingers, by the frost, which is much severer at Shahroot than in any other part of the country. The principal trade of the district arises from the export of cotton to Mazanderan, from whence are sent in return, Russian steel and bar iron,

a small portion of Dutch broad cloth, copper, and cutlery.

From the exorbitant price of sugar, that article is but seldom used by the lower order of Persians, who substitute for its purpose a syrup, made of the inspissated juice of grapes, which they call sherah. They likewise mix with their food a high flavoured and salubrious acid, expressed from the pulp of the sour pomegranate.

Joining a cotton kafilah on the 17th, Mr. Forster proceeded to Dhey Mollah, a small, walled village, where he and the Seid were entertained with the greatest respect and cordiality. The fruits of this village are reckoned peculiarly excellent, and the gardens produce a charming variety of esculent roots and plants, as carrots, turnips, peas, cabbages, &c.

Next day they arrived at a small fort, called Tauck, after a cold and wearisome journey of twenty-two miles. Eight miles to the south-east of this place, stands the town of Dumgam, whose elevated minarets are discernible at a considerable distance. The plain, surrounding Dumgam, is celebrated in the modern annals of Persia, for a victory obtained by Nadir Shah, over the Affghan Ashruff. This severe, but decisive battle, in which thirty thousand Affghans were either slain, or made captive, advanced Nadir in the favour of Shah Thamas, who was present in the action, and afterwards permitted the conqueror to be called the royal slave, by the appellation of Thamas Kuli; a mark of favour considered as the most honourable that a Persian monarch ever conferred on a subject.

The journey on the 19th led over a gradual ascent, diversified with patches of arable land and low wood, and in the evening they rested at the village Killautau, situate on the declivity of a hill, where Mr. Forster procured a necessary supply of bread.

Next day they passed a range of ruined buildings,

at the distance of one mile from the village Hirroos, and obtained a lodging in the remains of a bath, that, in all probability, had once pertained to some more important place, than was indicated by the adjacent ruins. The Ghilan Seid did not this evening accompany our author, who complained greatly of the loss of his presence, and acknowledges, that the Seid's company had now become so amusing and convenient, that he already began to esteem him as a trusty friend.

From Shahroot to this station, the road has a westerly tendency, through a champaign country, occasionally dotted with low hills. The soil is a mixture of earth and sand, and the cultivation is good. The sides of the hills are usually covered with numerous and excellent flocks of sheep.

On the 21st they reached Challoo, an open village, in the vicinage of a steep hill, and close to the brink of a rapid stream, that was dashed, with a noble effect, on the scattered rocks which composed its bed. They had now entered a country embellished with majestic forests, and overspread with mountains. Here also they saw a number of oaks, but their stunted appearance evinced their want of a better soil and kinder climate. Mr. Forster and the Seid were comfortably lodged in a mosque, by the attentions of the villagers, who supplied them with an abundance of fuel and a wholesome repast. The houses are here built with terraced roofs, supported by large beams.

Unfavourable weather detained the passengers till the 23d, but the hospitality of the peasants suffered no diminution, and the party then proceeded through a mountainous tract of country, intersected with numerous little streams, and covered with large trees; but as these were now disrobed of their verdant honours, by the icy hand of winter, it was impossible to ascertain the different species.

Having passed the night on the road, where a large

fire was kindled, to qualify the severity of the air, they continued their route through a forest till the evening, when our author unluckily lost sight of his companions, and after several unsuccessful attempts to discover them, resigned himself up to the gloomy idea of remaining till day-light, in the midst of the wild and immense woods. Attempting, however, to fasten up his horse, he discerned two men, who were driving a bullock before them, and who, without any impertinent questions, readily conducted him to a small plain, skirted by a fine stream, where he found the passengers refreshing themselves after the toils of the day.

On the 24th, they proceeded about twenty miles through the forest; a journey which, lying over steep hills and a moist clayey soil, proved extremely difficult of access to the cattle, and halted on its western boundary.

Next day completed the passage of the forest, having frequently crossed the Mazanderan river, which, after meandering in various directions, takes a north westerly course, through the flat quarter of the province, and disembogues itself into the Caspian sea at Muschid Sir. Among the hills, this stream is pretty rapid, but fordable for laden horses; and, in the plains, it flows with an easy, regular current. A small assessment was made on the merchants, at a toll-house, within the verge of the forest, where Mr. Forster was also laid under a trifling contribution, on account of his being a stranger.

In the course of their journey through the forest, they neither met with any habitation nor discovered any culture, except a few narrow strips of land at the foot of the hills. But now the scene was agreeably changed. The peaceful vallies, crowned with luxuriant herbage; the neat and open villages; the verdant acclivities, and crystal rivulets, exhibited a charming picture of plenty and rural quiet, and impressed the

contemplative mind with a soft delight. The air was likewise perfectly serene, though in the winter season, and resembled that of an April morning in England. This sudden change of weather, in so short a space of time, results from the vicinity of the province to the Caspian Sea; its low situation; and the admirable shelter of the neighbouring mountains. Numerous flocks of sheep were feeding on the pastures, but their size was inferior to those of Khorasan, and their flesh neither so fat nor well-tasted.

On the 26th, they entered Sari, a fortified town, and the residence of Aga Mahomed Khan, the chief of Mazanderan, Asterabad, and some other districts. This day's journey had led through a flat, sylvan country, intersected with several rivulets, and bounded, on the north-east and south-west, by a range of low hills.

The town of Sari was found to have suffered severely from the effects of a recent conflagration. It occupies no great extent of ground, but is extremely populous, and contains many creditable merchants, who resort thither, with articles of foreign produce, for the chief and his officers. The walls are kept in excellent repair, and the ditch, though rather narrow, is of a great depth, and forms a sufficient defence against any enemy, who, at present, exists in the country. A neat and commodious palace has been lately erected at this place, which is described as one of the most agreeable edifices in Persia. The front is occupied by a small esplanade, where three pieces of cannon are mounted, on carriages of good workmanship. In the neighbourhood is established a society of Armenians, who exercise a various traffic, and distil a sort of spirit, from grapes, which is a favourite beverage of the governor.

Quitting Sari, on the 27th, proceeded twenty miles, through a country finely diversified with plains and forests; crossed a fordable stream, that inclines to

the north-west, in its way to the Mazanderan river; and halted, in the evening, on the borders of a wood, near the high road.

On the 29th, arrived at Balfrosh, having travelled over the most execrable road in all the country. After observing a small island in the river, at the distance of two miles from the town, where Shah Albas erected a palace, which has lately been dilapidated, by the governor of Balfrosh, Mr. Forster received intelligence of three Russian vessels, that were lying in the road of Muschid Sir, and were expected to sail, in a few days, to Baku, a western port, on the Caspian Sea. It was now essentially requisite that he should act with extreme caution, his affairs having arrived at a crisis which must now terminate in felicity or misfortune. He had hitherto worn the mask of Mahometanism with good success; had been admitted, unreservedly, into the society of Mussulmen; lived at the same board with the most strict and scrupulous, and conducted himself, in such a manner, that no person had the most distant idea of any deception. It was therefore necessary to calm the mind of the Seid, on account of his projected departure, and to act, with the utmost precaution, at a moment when the discovery of the truth might have subjected him to the most violent resentment. He therefore told the Ghilan that he was going on a pilgrimage to a celebrated tomb, in Muschid Sir, and bade him adieu, with an affected unconcern, while he silently breathed an ardent ejaculation for the prosperity of his venerable, deluded companion.

Reflecting on a variety of scenes, that had recently occupied his attention, and on the curious, yet interesting connections, formed in the course of his travels, he now proceeded to Muschid Sir, a straggling village, on the eastern bank of the Mazanderan river, ten miles distant from Balfrosh, and about two from the Caspian Sea. On approaching the Russian quar-

ter, he presented himself to a person who was pointed out as the master of one of the vessels, but he was unable to make himself understood. An interpreter was now called in, who was informed, without reserve, that our author was an English gentleman, who had travelled through the northern part of India and Persia, from Bengal, and now wished to return to his native country by way of Russia.

For some time, the linguist seemed to doubt the veracity of this account; but, at length, he was convinced of its reality, and the master agreed to convey Mr. Forster to Baku, whence he might proceed, according to his inclination. The business being thus amicably settled, he was invited to partake of some fish broth, served up in a wooden bowl; he accepted the invitation with pleasure, and made a hearty meal, in company with the master and half a dozen sailors.

The Russian habitations, at Muschid Sir, are ill constructed and very dirty. The sides are composed of stakes, five feet high, driven in the ground, and interwoven branches; and the roof is thatched with straw. The furniture is equally coarse and simple, comprising some narrow, wooden beds, a long board, raised in the centre, for the purpose of a table, and a few stools, or inverted buckets, for the accommodation of the inmates; but our author had been so long accustomed to hard living, in all its variations, that a cabin of this description, supplied with an assemblage of rough utensils, appeared, to his view, like a garnished hotel; and the wooden spoon, knife, and platters, were regarded as superior luxuries.

During the first days of his residence at this village, he experienced a great refreshment of body and mind, as the inconveniences of rising before the dawn, benumbed with cold; packing up his baggage; assisting the camel driver in a long and painful journey; and, finally, sleeping on the bare ground, exposed to all

the inclemency of the weather, were now done away, and his repose became regular and salutary.

The Caspian Sea exhibited a magnificent scene, and its waves, impetuously lashing the shore, produced, in the mind of our European, a triumphant retrospect of past dangers, though he ingenuously styles it "a rising sally of presumption, ill suited to the nature of man;" and affirms that he endeavoured to suppress it, by calling to remembrance the train of events which more immediately promoted his journey, and in which his own exertions had but a very inconsiderable share.

Speaking of the Russians, with whom he now resided, he says, they are evidently of lower stature than most of the nations in the north of Europe, and have the thick form and broad visage of the Tartars. Their usual dress consists of a long shirt, like that of the Mussulmen, a short pair of breeches, a long outer vest, fastened round the middle with a girdle, and a pair of boots. Their hair hangs carelessly round their neck, and when they go abroad they cover the head with a sort of bonnet, which is taken off in the interchange of civilities, and laid aside at their own houses.

Even the ordinary classes possess a suavity of manners and address, that might be imitated, without a blush, by the sons of opulence, in politer nations. On the entrance of a Russian into a room, he uncovers his head, apparently regardless of the company, and, with an air of humble veneration, offers up a prayer to the Saviour of the World; he then pays his respects to every person present; and, on his departure, acts in a similar manner.

Mr. Forster had not long enjoyed the felicity attendant upon his emancipation from labour, and the incessant task of supporting an assumed character, when he understood that no person could leave the province without a passport; and, at the same time, discovered that the interpreter, who was an Armenian, had, with

a treachery peculiar to his tribe, circulated a report, that he was possessed of many valuables, and, in all probability, was a spy. This fabrication instantly obtained credit with the Mahometans, and the popular cry became so strong against our unfortunate traveller, that the master of the vessel became fearful of affording him shelter, and plainly told him, that if he were to receive him on board, without a passport, both the vessel and cargo would be seized. Abbas Ali, the principal freighter of the bark, had shown our author many civilities, since his arrival at Muschid Sir, and seemed anxious to relieve his embarrassment. After some time, it was agreed that the European should go on board, until some plan might be adopted for his departure. He accordingly quitted the Russian quarter, secretly, and walked to the mouth of the river, where he found a long, shallow bar, only navigable for boats and light vessels.

The bark, which was about the burden of one hundred tons, with two masts, lay about a league from the shore, in seven fathom water. Its clumsy form and construction served to demonstrate, that the Russian ship-builders have made little improvement since the time of Peter the Great. Having straight sides, and a ponderous kitchen on the deck, it could only sail slowly, before a good wind; and, as the Caspian is but scantily supplied with harbours, this, with other vessels of a similar construction, was furnished with anchors and cables of uncommon strength and magnitude, to withstand the impetuous waves and furious gales that frequently prevail in the open roads of this sea. The crew consisted of a master, here termed a boatsman, his mate, six seamen, and a cook, who provide their own food, from their pay, and such privileges as result from their traffic.

The mariners treated our author with the most cordial hospitality, who mingled among them without re-

serve, and was always accommodated, to use his own expression, with the highest stool, the best spoon, and wheaten bread.

During his delay in this situation, Mr. Forster sketched out the following observations on Persia, which we hope may prove acceptable to our readers.

Mazanderan, situat  on the centre of the southern shore of the Caspian Sea, is bounded by Asterabad on the east, Ghilan on the west, and by the mountainous tract of forest, already mentioned, on the north. Balfrosh, is considered as the capital of the province, though from its strength and central situation, Sari has been chosen as the residence of the chief.

The town of Balfrosh is built in an irregular, oblong form, and occupies one mile and a half of ground in circumference. As its situation is low and moist, the streets, in the winter, are choked with mud. The houses are roughly constructed, of brick or clay, and have generally a very mean appearance. There are four caravanseras, which are, however, inferior to those of Upper Persia, both in respect of size and conveniences; but the market-place, occupying the principal street, denotes a brisk traffic.

The rice of Mazanderan is highly estimated by the natives, whose marshy lands are ill adapted to the culture of wheat. This deficiency of bread-corn is, however, in some measure, compensated by a luxuriant growth of sugar, which, though of an inferior quality, is found to answer its accustomed purposes. It might be naturally supposed, from the constant demand for this article in Persia, and the rarity of its growth on this side the Indus, that extensive benefits must result to Mazanderan from so valuable a possession; but the cultivators are totally ignorant of the methods of preparing and refining it, and it therefore yields but an inconsiderable portion of pecuniary advantage. The province also produces a small quantity

of silk, which affords employment to a society of Jews. Its chief trade, however, is upheld by an intercourse with Baku, which sends hither Russian bar iron, flour, saffron, and remnants of broad cloth, in return for cotton, rice, and calicoes.

The navigation of the Caspian Sea has been long attempted by the Persians, though hitherto their endeavours have been crowned but with a small share of success. Their vessels, usually fitted out at Farabad, are rudely constructed, open, and ill managed, seldom venturing to sea, but in the summer.

The province Asterabad, on the east side of the southern Caspian shore, enjoys a salubrious air, a beautiful country, diversified with hill and dale, and an abundant supply of excellent water; but affords little produce for exportation, except dried mullets, that are cured by smoke, and are so highly esteemed by the Russians, that two cargoes are annually sent to Astracan.

Ghilan, the most wealthy province bordering on the Caspian Sea, is bounded on the south by a mountainous chain, that divides it from the dependencies of Casbin and Cashan; and on the west by the territories of Talish and Astara. Its position is a westerly parallel from Mazanderan. The revenue of the chief is computed at two hundred thousand pounds, a considerable portion of which arises from the produce of silk. It is necessary to remark, that specie bears a double value in these parts to the same sum in England. Silks are exported hence to Astracan, chiefly through Armenian merchants, who possess the principal share of the Caspian trade.

The difficulties attendant on Mr. Forster's departure, having at length been obviated by a timely application of Hindostan gold, the vessel, in which he had embarked, got under weigh on the 14th of March, but an unfavourable gale impeded its progress, and obliged

the mariners to cast anchor, till the 17th, when an auspicious gale enabled them to reach the entrance of the harbour at Baku. The wind now changed suddenly, and blew with extreme violence from the land, but the proximity of the shore kept down the sea, and apparently prevented the destruction of the crew. The Russians relying on the strength of their enormous anchors and cables, went contentedly to sleep, nor even attempted to make any preparation, in case of the bark parting from the anchors; though some few, and those the most animated, occasionally opened their eyes, and implored the protection of heaven against the fury of the storm.

On the 16th the tempest abated, when they entered the port, and saluted a Russian frigate, with a discharge of all their arms, without either count or regularity.

The agent of the vessel happening to mention his European passenger to the commanding officer, Mr. Forster was summoned on board the frigate, where he related the motives and general route of his journey, and met with a reception far superior, in respect and hospitality, to what he had expected from the meanness of his apparel,* and his unsupported narrative.

The Ghilan envoy proceeding on board the frigate, was greatly astonished to see our author, whom he supposed a Mussulman, sit down to table with the Russian gentlemen, but when he saw a barber commence an operation on the beard and mustachios, that had been worn as a convenient mask, he expressed great indignation, regarding Mr. Forster with a mingled look of severity and contempt, and peremptorily commanding the operator to desist. Finding his rage disregarded, and seeing our author eased of the *venerable* burden, he

* Our author observes, that his dress at this period was very ordinary.

contented himself with this remark, "Whatever may be your sect or country, your disgrace is now complete, and you look like a woman."

On the 27th, the captain of the frigate presented the European with a passport for his unmolested admission into the town of Baku; he also procured him a passage from a Greek merchant, who took him to his apartment, in a caravansera, exclusively occupied by Christians and Sooni Mussulmen.

The town of Baku, in the province of Shirwan, stands on the northern side of the bay. Its circumference is computed at one mile, and its population, chiefly consisting of merchants, is very considerable. At the period of Mr. Hanway's travels into Persia, this town had a double wall on the eastern side, but the exterior one has been destroyed by the sea. The province produces a great quantity of silk, of which four hundred tons are sent annually to Astracan. Saffron is also produced there of an excellent quality, and which constitutes an important article of trade. A society of Moultan Hindoos, long established in Baku, contributes greatly to the circulation of its commerce; they usually embark at Tatta, a large town, in the lower track of the Indus, from whence they proceed to Basorah, and there join the Persian kafilahs; some few indeed travel to the Caspian Sea, by way of Kandahar and Herat, but they complain grievously of the oppressions of the Mahometans, and inevitably expose themselves to insult and reproach.

On the 31st, our author visited the Atashgah, or Place of Fire, where he was courteously received by the Hindoo mendicants, who, on finding him conversant with their mythology, saluted him with the appellation of brother. This sacred retreat, where the devotees pay homage to their deity under the semblance of fire, is about ninety feet square, surrounded with a low wall, and separated into many apartments. In

each of these is a small volcano, whence a sulphureous flame ascends through a funnel, or furnace, in the form of a Hindoo altar. This fire is occasionally appropriated to religious and culinary uses, and in the depth of winter it serves to cheer the feeble creatures who surround it, and whose hectic cough, and wan, emaciated appearance, demonstrate the noxious quality of their favourite symbol. On closing the funnel, the fire is instantly extinguished, when, by applying the ear to the aperture, a hollow sound is heard, attended with a strong current of cold, yet inflammable, air. The colour of the flame is exceedingly pale, without any perceptible smoke, but it emits a strong vapour that impedes the respiration of a stranger. Exclusive of such fires in the apartments, a large one, issuing from a natural excavation, burns incessantly in an open place; similar volcanoes, resembling lime kilns, abound near the exterior of the wall, and one of them has been adapted, by the Hindoos, to the purpose of a funeral pile. No mountainous land is seen from this place, nor any strong eruptions of flame; the surrounding soil consists of a sandy earth, intermixed with stones, and nature seems to discharge her discordant atoms by an inoffensive medium, while, in other parts of the globe, she shakes the surface with strong convulsions, and frequently pours around a deluge of destruction.

In soil and aspect, this quarter of Shirwan is similar to the province of Khorasan, as there is the same scarcity of fuel, and large streams, and the air in winter is equally cold and piercing, with this difference, that in Shirwan it is subject to fogs, supposed to result from the vicinity of the Caspian Sea. The soil commonly affords an ample harvest of wheat and barley, which, formed into bread, constitute the food of the poorer inhabitants; the mutton is excellent, and sells at the rate of a penny per pound. Fruits, including chestnuts, grapes, pears, and apples, are extremely plenti-

ful; and a wine is made at the town of Shamachee, similar, in substance and flavour, to the red wine of Bourdeaux. The province of Shirwan is bounded on the north by Derbent; on the east by the Caspian Sea; on the south by the territory of Astara; and on the west by the districts of Gunjah and part of Georgia.

On the 13th of April, every passenger being embarked with all the parcels that could possibly be received, our author sailed between a small island of rocks and the main. He expresses himself greatly surprised at the crowd of people, and the prodigious quantity of merchandise that was scattered over the deck, and suspended from every part of the sides. The lodging appropriated to his repose, was so scanty, as barely to admit of his lying on one side; but he had fortunately procured an interior station, by which means he avoided the inconvenience of being trodden under foot by the other passengers. When seated at the same table with a Russian, a Greek, a Persian, and an Armenian, he contemplated, with extreme pleasure, the cause which had united five persons of different nations, customs, and prejudices, into the bond of society. The cause was evidently that of self-interest, which induces men to seek pleasure and profit, through a variety of channels, and in the vigorous pursuit of these objects, the strongest fences of superstition are frequently thrown down, or, at best, are but little regarded.

Having seen two fishing vessels, that marked the proximity of the Astracan shore, the bark came to an anchor, in three fathom water, on the evening of the 20th, but no land was in sight. On the approach of night, the wind began to blow with uncommon fury, and our author had not long retired to bed, when it was discovered that the vessel was aground. A scene of confusion now ensued, marked with various tokens of distress; while some were uttering loud exclamations in the Russian, Persian, or Armenian language, and

others were bemoaning their cruel destiny in Turkish and Greek. Amidst the diversity of modes adapted in expressing a sense of this disaster, and while every man was imploring the interposition of Providence, in his own language and manner, Mr. Forster was addressed by a Persian, who had taken refuge in the cabin, and who now implored, in the most pathetic terms, the accommodation of a pillow, that he might compose himself with resignation for the approach of his dissolution. Yet it was remarkable, that he never mentioned the name of Mahomet, but levelled the whole force of his petitions at Ali, whom he loudly invoked, under the appellations of "the friend of God," the brandisher of the invincible sword, and the Lord of the faithful.

The bales of silk, that filled the cabin to half its height, being moved forward, the bark was in some measure relieved, but the increasing fury of the wind and waves, rendered the situation of the crew imminently dangerous. Mr. Forster proposed the lightening of the vessel, by throwing over-board some of the cargo, but the passengers inveighed bitterly against such an expedient, affirming, that he who planned it had nothing to lose, and was therefore careless of the event. Their ideas, however, were ill-founded, for the European candidly acknowledges, that he never felt a stronger reluctance to quit the scenes of life than at that moment, and observes, that he could not possibly support, with fortitude, the contemplation of an untimely death, upon that shore, which he had so long sought with much labour and anxiety.

A little before noon, on the 22d, the wind began to subside, and the mariners were enabled, though with great difficulty, to hoist out the boat, which was unproportionably large and ponderous, and the bark being disburdened of such a weight, immediately rose from the sand, nor ever touched it after.

Anxious to quit a vessel, where the multitude and

unsociableness of the passengers had become very offensive, our traveller, with the Greek merchant, hired a Kalmuck boat, in which they proceeded, with the assistance of four stout rowers, at the rate of five miles an hour, towards the Astracan channel.

About midnight, the boatmen were so greatly fatigued by labouring at the oars, that it was indispensibly necessary for them to be refreshed with a little sleep. Mr. Forster was also extremely weary, and therefore they agreed to take some repose till the next morning. At break of day they resumed their route, and at eight o'clock arrived at a station, denominated the Brand Wacht, where a marine guard is kept, for the defence of the custom-house, and to enforce the observance of quarantine, when requisite. Here the Kalmucks were dismissed, and an eight-oared boat hired of some Turkoman Tartars, who are an industrious, quiet people, clothed like Russian mariners, and acknowledged as useful subjects to the state.

On their coming within view of the great church of Astracan, the Greek merchant arose, and with an unaffected decent devotion, offered up a tribute of thanksgiving to the Almighty, for his preservation and safe return to his native land. Mr. Forster voluntarily followed so excellent an example.

When they had landed at Astracan, and arrived at the merchant's house, our traveller begged leave to retire to a private apartment, till he should have provided himself with an European habit, and rendered his personal appearance more suitable to an introduction to strangers; but his zealous friend dragged him forcibly into a room, without listening to his proposal, and presented him to a lady and some gentlemen, who, notwithstanding his common Persian dress, rough beard, and weather-beaten face, congratulated him in the warmest terms upon his arrival, and endeavoured, by every polite attention, to dissipate his apparent em-

barrassment. After a short time spent in an agreeable conversation, he retired to bed, and slept soundly till the next morning, when his generous host insisted on supplying him with suitable apparel, out of his own wardrobe. An Armenian gentleman, who came to visit the Greek on his safe arrival, likewise contributed to our author's amusement and satisfaction, by introducing him to an Englishman of the name of Long, who filled the post of lieutenant in the Russian navy.

Considering the pleasant situation of Mr. Forster's affairs at this period, our readers may naturally expect some description of this quarter of Russia, which he gives in nearly the following terms:

The territory of Astracan is bordered, on the east and south-east, by a wild extensive desert, reaching to the inhabited part of Transoxonian Tartary; on the south, by the barren shores of the Caspian; on the south-east, by a desert of near four hundred miles, extending to Circassia; and on the west, by another sterile tract, that divides it from the Black Sea. The island occupied by Astracan, as well as its dependent territory, produces no wheat, yet there is no part of the Russian dominions* better supplied with that invaluable article. To the west and south of the city, the country produces a natural salt, which is esteemed excellent for domestic purposes, and is sent, by water carriage, to several remote parts of the empire. The wealth of the province has been likewise greatly supported by the fisheries on the Caspian and the Volga.

An important commerce has long subsisted between the inhabitants of Astracan and the Tartars of Khieva and Bochara, who purchase a variety of European

* It is amply supplied with provisions, by means of the Volga, from Czaritsin, and from Cosan, though at the distance of one thousand miles.

commodities in return for their lamb-skins and curious furs: yet it must be acknowledged, that the natural advantages of the province would yield but few considerable benefits, were it not for the secure and commodious means of conveyance, furnished by the Volga. This river, whose course is computed at two thousand miles, rises from a lake of the same name, in the province Novogorod, and, after skirting several cities and noted mercantile towns, it disembogues itself into the Caspian Sea, about forty miles below Astracan. From the level face of the country, the current of the Volga is gentle, and admits of boats being warped against it, at the rate of three miles an hour. The Occa, which joins the Volga at the city of Nijui Novogorod, and receives the river Mosca, is furnished with large boats, that pass from Astracan to the old capital; and by a canal that unites the Volga with the river Msta*, a complete inland navigation is opened between the Caspian and the Baltic. The population of Astracan is computed at eighty thousand individuals, among whom are to be reckoned, exclusive of the Russians, many Greeks, Armenians, Circassians, Hindoos, itinerant Persians, and Nagayan Tartars.

Previous to the decay of the Persian monarchy, the independence of Georgia, and the pusillanimous surrender of the Crimea by the Turks, Astracan was regarded as an important frontier, but it now no longer forms the limit of the empire. Its present government is founded on a civil and commercial system, and its garrison comprises fifteen hundred men, who have rather the appearance of a militia than of regulars.

There is not probably another spot on the face of the earth, where a traveller meets with such a diversi-

* The Msta is a river ultimately flowing into the Ladoga lake, the source of the Neva.

fied assemblage of natives, and so liberal a display of toleration, as in this city, which occupies a mediate situation between Europe and Asia. Here are seen the Greek, the Lutheran, and Roman churches, mingled with the Hindoo pagoda and Mahometan mosque, while the different sectaries are apparently united by the bond of a common, social compact. The Armenians are, in reality, the best supporters of the commerce, as their industrious exertions are superior to all others, and they are chiefly the proprietors of the Caspian vessels, and the conductors of the trade with Persia. Their wealth has enabled them to ensure the favour of government, and their pliant manners have acquired a peculiar influence through all the province. From these remarks it is sufficiently obvious, that the encouragement, politically shown to this people, has tended to increase the commerce and the riches of this quarter of the empire.

During his temporary residence at Astracan, our traveller frequently visited the marine yard, where he contemplated, with pleasure, the progress made in naval architecture, subsequent to the reign of the celebrated Peter. The squadron for the protection of the Caspian trade, and other political purposes, consists of five frigates, each carrying twenty guns, one bomb-ketch, and a few tenders. On account of the shallows at the mouth of the Volga, it has been judged expedient to construct these vessels on a broad bottom, and in such a manner, that they never draw more than nine feet water. A large marine yard has been established, within a few years, at Casan, where the advantage of the river and an abundant supply of timber, have pointed out the conveniency of building the vessels for the Caspian service. Many principles and regulations have been introduced into the Russian navy from Holland, and a few ordinances, relative to officers, have been copied from the French; but they are ap-

parently ignorant, or unmindful, of the improvements of the English.

The Russian mariners, exclusive of their food and clothing, receive a yearly stipend, of about one pound eighteen shillings and threepence; and, as an inducement to prefer the naval service to that of the army, they are furnished with a daily allowance of butcher's meat, which is not granted to the military, whose *diet*, provided by the government, consists only of rye-bread and salt.

Having satisfied his curiosity at Astracan, and procured a passport, with an order for post horses, Mr. Forster expressed his warmest acknowledgments to the generous Greek, the English gentleman, and several other persons, for their courteous hospitality, and set out on his journey to Petersburg, on the 10th of May, in a four-wheeled carriage, called a kибитка.

On the 12th, at midnight, he arrived at Czaritsin, (having travelled two hundred and fifty-eight miles) and next morning waited on the commandant, who examined his passport, and finding him much embarrassed for want of the Russian language, kindly investigated the nature of his little wants, and speedily obviated them, though he was at that time much afflicted with illness.

Between Astracan and Czaritsin, the country is level, and covered with an exuberant herbage, though but thinly inhabited. The garrison at Czaritsin consists of three or four thousand men. but since the Russian frontier has been extended on the south-west, by the acquisition of the Crimea, and the subjugation of the Cuban Tartars, this fortress has not been considered of much importance.

Leaving Czaritsin, our author travelled along the southern bank of the Don, which was totally uninhabited, though richly clothed with a beautiful herbage. The current of the river seemed to run at the

rate of a mile and a half an hour, and the breadth was apparently nine hundred feet. No occurrence befel the traveller, worthy of relation, between Czaritsin and Choperskoy fort, a distance of two hundred and thirty-five miles. He observes, that he received a general civility and assistance, and reflecting on his situation, as a solitary stranger, and unacquainted with the language of the country, he offers a voluntary tribute of praise to the disposition of the natives, and the excellence of the government.

Having proceeded a few miles beyond Choperskoy, the journey was impeded by the breaking of the hinder axle. This misfortune, however, exhibited to our author the dexterity of a Russian carpenter, who, in two hours, reduced a piece of gross timber to the requisite form, without any other tool than a chisel, and charged *one shilling* for his trouble.

Proceeding hence one hundred and twenty miles, arrived at the populous city of Tanboof, which, though rather small, is well built, and honoured with the residence of a governor. The environs exhibited a champagne country, rarely diversified with woods, and from Astracan to this place, not so much as one stone had been seen upon the surface.

On the 20th reached Moscow, three hundred and eighty-four miles distant from Tanboof. The approach to this city is equally pleasant and interesting, as the lofty and numerous spires, said to amount to sixteen hundred, exhibited, through a series of fine plantations, a view, at once magnificent and picturesque. The driver of the carriage conducted our author to a German hotel, where he was respectfully received by an obliging and assiduous person, who spoke the English language with facility, and whose mild and honest temper seemed ill adapted to the profession he had chosen. This man did not fail to procure the stranger a view of such curiosities as generally attract

the notice of travellers, at Moscow; but, as they have been repeatedly and minutely described, they are passed over in silence by our author.

Though no longer the capital of the empire, Moscow evinces no such symptoms of decay in her wealth or commerce, as usually follow the removal of a court. Aware of the attachment of the ancient nobles to this city, and also of the necessity of a second capital, in such extensive dominions, its importance has been strenuously supported by the government, and the institutions, recently established, are said to have augmented its riches considerably. It likewise derives a great advantage from the residence of such of the nobility as are immediately employed in the service of the state, and who can here indulge in their favourite pomp and gaiety, at a smaller expence than at Petersburg.

Quitting Moscow, our author proceeded to the town of Klin, and, on the 25th of the month, arrived at Petersburg, where he obtained a commodious lodging at an English tavern, after travelling four hundred and sixty-nine miles from Moscow, over a road that consists generally of a morass, and, with some interventions of solid ground, is constructed of spars of fir, laid in a parallel direction, and covered with earth; a *work which must at first view excite astonishment: but that sensation will subside, on the recollection of its great designer, and of the abundance of timber furnished in the Russian empire.

The imperial city of Petersburg, embellished with a profusion of magnificent edifices, intersected by regular and spacious streets, presented a beautiful object to the eyes of our adventurer; but, when his imagination

* This work was performed by Peter the Great, for establishing a more easy communication between the interior provinces and his new capital.

recurred to a period (only seventy years distant) when this spot, now the site of an illustrious city, enriched by an active commerce, and visited by all the nations of Europe, was a dreary morass, affording a scanty subsistence to a few rude fishermen, he felt inspired with reverence while contemplating the creative genius of the individual who had accomplished a work of such amazing importance. "Other monarchs," says he, "have modelled armies and aggrandized kingdoms by conquest or gradual civilization; but Peter at once dispelled the cloud of barbarism that enveloped his country, and brought it forth to the astonished and applauding view of Europe."

The court of Petersburg has been pronounced the most brilliant in the European world; and, indeed, the magnificent dresses of the nobility, with a various display of jewels, equipage, and pompous retinue, seem to justify the assertion. It is likewise remarked, that the higher class of Russians can assume or lay aside, with equal facility, the manners of other nations; that they readily attain any foreign language; and that they bear but few marks of a national originality. The peasantry, however, are marked with strong, characteristic features, as they are much attached to their superiors, obedient to command, and obstinately courageous; yet they are greatly addicted to larceny, and are immoderate in their use of strong liquors.

Among several magnificent monuments which decorate Petersburg, is an equestrian statue of the great Peter, erected in front of the council-house, and in full view of the port. The figure (looking towards the Neva, and having the right arm extended, as inviting all nations to participate of protection and encouragement) stands on a large block of stone, whose slanting summit gives an ascending position to the horse, which is represented as crushing the head of a serpent with

one of his hind feet: an appropriate emblem of the malignant prejudices encountered and vanquished by this renowned prince;

In the conclusion of his remarks, Mr. Forster briefly notices, that about three fourths of the Russians, who have not yet adopted the dress and manners of Europeans, approximate to the Tartars, in many instances. Their usual apparel consists of a long gown, a sash, and cap; and a beard is considered as a type of personal honour.

The hot bath is commonly used, even by the lowest classes, who perform many ablutions not practised by any other northern nation; and they usually indulge themselves in sleep, about noon, if not prevented by their occupations. Like the Asiatics, they act with the most profound submission towards their rulers, and a suavity of address and language is combined in their deportment, which forms a striking contrast to their rough appearance, and to the general opinion formed concerning them by foreigners.

Happy in the success of his favourite design, and delighted with a multiplicity of interesting objects, Mr. Forster contemplated, with pleasure, the scenes of the Russian capital; but the remembrance of his native country awakened his soul to still warmer sensations, and induced him to hasten thither with such intelligence as naturally resulted from his painful, though unwearied researches. He therefore embarked in a trading vessel, at Petersburg, about the middle of June, and, towards the end of the following month, arrived safely in England, after a long and tedious journey, which reflects the highest honour on his name, and will indisputably be appreciated, according to its merits, by intelligent readers of every description.

A

JOURNEY FROM MADRAS,
THROUGH THE COUNTRIES OF
MYSORE, CANARA, AND MALABAR.

BY FRANCIS BUCHANAN, M. D.

F. R. S. F. A. S. &c.

AND IN THE MEDICAL SERVICE OF THE HONOURABLE COMPANY ON THE BENGAL ESTABLISHMENT.

THE author was employed by the Marquis Wellesley, Governor General of India, to investigate the dominions of the Raja of Mysore, and the country acquired by the company, in the late war, from the Sultan, as well as to that part of Malabar, which the company annexed to their own territories in the former war under Marquis Cornwallis. The governor general's instructions, which are dated at Fort William, 24th of February, 1800, direct the Doctor's attention to the following particulars:—the agriculture of the country—esculent vegetables—cattle—farms—the natural productions of the country made use of in arts, manufactures, and medicine, or which are objects of external commerce, as cotton—pepper, sandal-wood and cardamum—mines—quarries—minerals and mineral springs—manufactures and manufacturers—climate and seasons—and lastly inhabitants, respecting which most

important branch, the following are the terms of the instructions :

“ The condition of the inhabitants in general, in regard to their food, clothing and habitations, will engage your particular attention : you will also inquire how far their situation, in these respects, may have been affected by the different changes in the government.

“ The different sects and tribes, of which the body of the people is composed, will merit your observance ; you will likewise note whatever may appear to you worthy of remark in their laws, customs, &c. ; and state, with as much accuracy as may be in your power, the nature of their common usages in matters of personal traffic at their markets, their weights and measures, the exchange of money, and the currency among the lower orders of people ; and such matters in respect to their police, as may seem to you to have an immediate or particular tendency towards the protection, security, and comfort of the lower orders of the people.”

The work was published in a very splendid, and consequently, expensive manner, under the patronage of the East India Company, in three quarto volumes, but the author himself regrets his want of time to abridge it. This therefore shall be now our task, and we do so the more, because it must be evident that the minute details, under most of the above heads, would be little interesting to the general readers. We shall, however, retain every thing necessary to gratify the public with the situation and condition of this valuable territory, and in justice to the author keep as near as possible to his own words.

In the afternoon of the 23d April, 1800, I set out from Madras, in the very hot dry weather, which usually prevails at this season. After leaving the plain occupied by the houses of Europeans, I entered a country then scorched up by a powerful sun, yet containing

little waste land ; for the soil, being fine, produces a very good crop of rice, provided, in the wet season, the usual quantity of rain falls. In some places, the industry of the natives causes a verdure that is highly refreshing, by watering a few fields, that are near tanks, or reservoirs of water. These fields are now covered with rice, approaching to maturity ; and in the rainy season they will yield another crop. The appearance of the country, however, at this time of the year, is dreary. It is almost as level as Bengal : and in general forms a naked, brown, dusty plain, with few villages, or any thing to relieve the eye, except a ridge of abrupt detached hills toward the south. The roads are good ; and many of the huts being built of mud, and neatly covered with tiles, have a better appearance than those in Bengal : but the roofs of such as are thatched look ragged ; as the thatch is not composed of smooth straw, but of palmira leaves, which never can be put on with neatness.

Near the road, charitable persons have built many resting-places for porters, who here carry all their burdens on the head. These resting-places consist of a wall about four feet high, on which the porters can deposit their burdens, and from which, after having rested themselves, they can again, without assistance, take up their loads. The inns, or choultries, which are common on the road, evince an attention to travellers not to be found in Bengal. At these places, the poorest, without expence, have shelter from the inclemencies of the weather ; and the richer traveller can purchase both for himself and for his cattle, at least the necessities of life.

This part of the country, although at present naked, seems capable of raising trees and hedges ; and shows evident appearances of its being in a state of improvement, there being in view many new plantations, especially of fruit trees, and coco-nut palms.

Leaving on the right the road to Poonamalee, I went to Condaturu, near which the country assumes a very different, and a very pleasing aspect. Numerous small canals, from the Saymbrumbacum tank, convey a constant supply of water to most of the neighbouring fields, and fertilize them without the trouble of machinery. They consequently yield every year two crops of rice. The one at present on the ground will be reaped in June, and has a very promising appearance.

The cattle in the neighbourhood of Madras, are of the species which is common to the Decan. They are mostly light brown, or white, and, notwithstanding the apparent want of pasture, are in better condition than the labouring cattle of Bengal, owing probably to the superior care that is taken of the rice straw by the inhabitants of Madras. Milch cows are fed entirely on grass; grain, or pulse, is rarely given to such cattle as are not employed in hard labour.

Near Madras, buffaloes are in general use, and are often yoked in the same cart with bullocks, although the paces of the two animals are very different.

Throughout the Carnatic the ass is a very common animal. The breed is as small as in Bengal; some are of the usual ash colour, whilst others are almost black, in which case the cross on their shoulders disappears. Milk-white asses are also to be found, but they are rare. These are not varieties as to species; for black individuals have sometimes ash-coloured colts, and, on the contrary, black colts are sometimes produced by ash-coloured dams. They are kept by five classes of people, who are all of low cast, for the higher ranks disdain the use of an animal so impure. The ass is kept, 1st. by washermen, called Venar; 2d. by a people called Caravar, that carry salt from the sea-coast to the interior parts of the country; 3d. by tinkers, called Cunnar, who go up and down selling brass

utensils; 4th. by people called Vaylacarar, who sell the glass rings worn on the wrists by the women of this country; lastly, by a wretched kind of people called Chensu Carir.

I have as yet obtained but an imperfect account of this tribe. They are said to have neither house nor cultivation; but catch birds and game, part of which they sell for rice. One common article of their food is the white ant, or Termes. They travel about from place to place, conveying their baggage and children on asses. Every man has also a cow, instructed like a stalking horse, by means of which he approaches his game, and shoots it with arrows.

The Chensu Carir, who preserve their native manners, and never come among the villages, are said to speak an unintelligible jargon, and have no clothing but the leaves of trees. Those, who occasionally wander about in the cultivated country, understand many Telinga words, and wear a small slip of cloth to cover their nakedness.

The inn, Choultry, or Chaturam, of Vira Permal Pillay, consists of two square courts, enclosed by low buildings, which are covered with a tiled roof, and divided into small apartments for the accommodation of travellers. The buildings on the outside are surrounded by a colonnade, and are constructed of well cut, whitish, granite, brought from the distance of twenty miles. Although said to have cost 15,000 Pagodas, or £5515. 8s. 1d. they are very mean structures.

I went from Vira Permal's Choultry, to the greater Conjeveram, called by the natives, Kunji. The country is in general level, but the soil is wretched. Near Conjeveram many of the fields, receiving a supply of water from a large reservoir on the north side of the town, were covered with a thriving crop of rice, which displayed a verdure highly refreshing to the eye.

In one of the most desert places of the country, a very fine tank has been dug by a Dewan of the late Mahomed Aly. It is square, and lined all round with stones of cut granite, which descend to the bottom in steps. The water is said to be very deep. At two of the sides of this tank are Choultries, built also of cut granite. Each consists of a room divided by two rows of pillars, that support a flat roof consisting of long stones. This apartment, which is shut up on three sides by a wall, and entirely open in front, is surrounded by a colonnade, or veranda, which in front is double. The pillars are very rude and inelegant, but are covered with figures, in basso relievo, of the Hindu deities, of fishes, and of serpents.

It must be observed, that there are two distinct kinds of buildings confounded by Europeans under the common name Choultry.

The first is that called by the natives Chaturam, and built for the accommodation of travellers. These, like that of Vira Permal Pillay, have in general pent roofs, and commonly are built in form of a square enclosing a court in the centre.

The other kind, like those here, are properly built for the reception of images, when these are carried in procession; although, when not occupied by the idols, travellers of all descriptions may take up their quarters in them. These have flat roofs, and consist of one apartment only, and by the natives are called Mandapam.

The town of Conjeveram is of considerable size, and very regularly built; but it appears to be by no means populous, as many of the lots for building are unoccupied, and none of the houses are more than one story high. The streets are tolerably wide and clean, and cross one another at right angles. On each side is a row of coco-nut trees, enclosed by a small mud wall, painted vertically with red and white stripes.

The houses have mud walls, and are roofed with tiles. Each is built in the form of a square with a small court in the centre. Most of them are inhabited by the Bráhmans belonging to two large temples, that are dedicated to Iswara, and to his wife Cámachuma. Of these Brahmans there are one hundred families: a hundred dancing girls are kept for the honour of the deities, and the amusement of their votaries; and any familiarity between these girls and an infidel would occasion scandal. About three miles off, at the lesser Conjeveram, is another grand temple dedicated to Vishnu, who has here a Mandapam, for his reception at the two visits which he makes in the year to Iswara. Siva returns the visit once a year only. At these visits the worshippers of the two gods, who are of different sects, are very apt to fall into disputes, occasioning abusive language, and followed by violence; so that the collectors have sometimes been obliged to have recourse to the fear of the bayonet, to prevent the controversy from producing bad effects.

I have no occasion to describe the Covils, or Pagodas, that having already been done with sufficient accuracy. I shall only remark, that they are great stone buildings, very clumsily executed both in their joinings and carvings, and totally devoid of elegance or grandeur, although they are wonderfully crowded with what are meant as ornaments.

At Kunji there is a small mosque of very neat workmanship. The Hindoos say, that it was originally a Covil, or Pagoda; but if it has been such, great alterations have been made on it for the better.

The divisions of the Bráhmans here, are different from those found in Bengal.

The most numerous class here, and which comprehends about one half of all the Brahmans in the Lower Carnatic, is called the Smartal sect, and its members are followers of Sankara Achárya. They are com-

monly said to be of the sect of Siva; but they consider Brahma, Vishnu, and Iswara, to be the same god, assuming different persons, as the creator, preserver, and destroyer of the universe. They consider their souls as being portions of the divinity, and do not believe in transmigration as a punishment for sin. They are readily distinguished by three horizontal stripes on the forehead, made with the ashes of cow-dung.

The next most numerous sect of the Bráhmans here, are the followers of Rama Anuja Achárya, who form about three tenths of the whole. They are called Sri Vaishnavum and A'yngar, and may readily be known by three vertical marks on the forehead, connected by a common line above the nose, and formed of a white clay. They abhor Iswara, calling him the chief of the Rákshasa, or devils, and worship only Vishnu, and the gods of his family. They form two sects; the Wadagalay, who believe in transmigration, and the Tangalay, who do not.

The Maduai form the remaining two tenths of the Bráhmans. These use the vertical marks on the forehead, which are appropriate to the followers of Vishnu; but they worship Siva also; they believe in the generation of the gods in a literal sense, thinking Vishnu to be the father of Brahmá, and Brahmá to be the father of Siva.

All these sects admit the authority of the same Puráns; but each sect explains some obscure passages so as to confirm its own doctrines.

27th April.—In the morning I went to Oulur Satghadam, which is a Choultry, or inn, with hardly any houses in its neighbourhood; but it is remarkable for having formerly had seven hill-forts in its vicinity; and from this circumstance it derives its appellation, Satghadam.

Besides the Chaturam and Mandapam, there is another kind of building, which by Europeans is called

Choultry; in the Tamul language it is called Tany Pundal, or water shed. These are small buildings, where weary travellers may enjoy a temporary repose in the shade, and obtain a draught of water or milk. In some of the inns or Chaturams, provisions are sold; in others, they are distributed gratis, at least to Brahmans or other religious mendicants, as is the case in the Choubaries of Bengal.

When a man erects a building of any of these kinds, the natives add its name to his, as a title of honour.

Soon after leaving Conjeveram, I found the country again a desert, and it continues so till near Damerlu, the last village in the Jaghire.

28th April.—In the morning I made a long journey to Arcot. From Oulnr to Kavary-pak, the barren ridge on which the road leads, is very narrow; and the country, being abundantly supplied with water from the Kavary-pak tank, has a fertile, delightful appearance, and with its distant hills, verdant fields, and running streams, would afford a most beautiful prospect, were it somewhat better wooded. The great Eray, or tank, is about eight miles long and three broad, and fertilizes a considerable extent of country. I never viewed a public work with more satisfaction, a work that supplies a great body of people with every comfort which their moral situation will permit them to enjoy. Kavary-pak is a large but dirty village, with a stone mosque in its centre. The fort by which it was protected, is also built of stone, but is now ruinous.

After passing Kavary-pak, I found the barren ridge more extensive, reaching almost from the Palar to the northern hills, and in most places consisting of immense beds of granite, or of that rock decomposed into harsh, coarse sand. The whole country is almost destitute of verdure, but a little withered grass affords sustenance to a few wretched sheep.

Arcot, or Arrucate, is the nominal capital of the Carnatic payin ghat, (Carnatic below the Passes) as the Mussulmans and English call the dominions of the Nabob. He maintains a garrison of his own troops in the fort, which is pretty large, but not in good repair. The music of his Nabut, or state band, is much superior to any thing I have ever heard among the natives, and is not much harsher than our clarionet.

The town surrounds the glacis on all sides, and is extensive. The inhabitants speak the Decany dialect of the Mussulman language, which we call Moors or Hindustany.

From Madras to Kavary-pak, the road is tolerably good. From Kavary-pak to Arcot, a wheel carriage could not easily pass. Many of the rich natives travel in bullock coaches. Near Arcot, I met the Mussulman women riding on bullocks, and entirely wrapt up in white veils, so as to conceal both features and shape.

The heat on the glacis of the fort, where I encamped, was intense. The hills in this vicinity are the most barren I have ever seen.

The fort of Vellore is large and beautiful : and having been chosen for the residence of the family of the late Sultan of Mysore, is strongly garrisoned by English forces. The town, which belongs to the Nabob, is pretty large, and well built after the Hindu fashion. Above it are three small forts, which occupy the summits of a hill that overlooks the town, but one of them only has a supply of water. The fortifications are said to have been erected by the Canarese monarchs.

The greater part of the Brahmans in the lower Carnatic follow secular professions. They almost entirely fill the different offices in the collection of the revenue, and administration of justice ; and they are exclusively employed as Hircaras, that is, guides or messengers, and as the keepers of inns or Choultries. Much of the land is rented by them ; but, like the Jews, they sel-

dom put their hand to actual labour, and on no account will they hold the plough. Their farms they chiefly cultivate by slaves of the inferior casts, called Sudra, and Panchum Bundum.

The Panchum Bundum are by far the most hardy and laborious people of the country, but the greater part of them are slaves. So sensible of their value was Hyder, that in his incursions it was these chiefly whom he endeavoured to carry away. He settled them in many districts as farmers, and would not suffer them to be called by their proper name, which is considered opprobrious; but ordered that they should be called cultivators. The Panchum Bundum consist of four tribes; the Parriar, the Baluan, the Shecliar, and the Toti. The Shecliar dress hides; and from among the Toti is chosen a particular class of village officers.

There are a few Mussulman farmers, who possess slaves; but the most numerous class is composed of the different tribes of the Sudra cast. Some of these possess slaves, but many of them cultivate their farms with their own hands.

In this Carnatic payin ghat, the shopkeepers purchase the articles in demand from the farmers and manufacturers, and retail them daily in the Bazars or towns. Milk and its preparations are commonly sold by women, who sit by the road side.

I went from Vellore to Paligonda. The valley is in general very fine, much of it having water for two crops of rice; some part however is covered with rocks of granite. The villages are very poor; and the two towns, Verimchepurum, and Paligonda, are full of ruins; at each of them is a considerable temple; that of Paligonda is within the remains of a fort. The name of the place is derived from a Tamul word, which signifies sleeping. It arises from the image in the temple, which represents Ranganath, one of the forms of Vishnu, in a sleeping posture.

A procession, that took place to-day at Paligonda, gave me an opportunity of learning, that only the three pure casts of Brahmans, Vaishyas, and Sudra, are allowed to attend on such occasions. The fourth pure cast (the second in rank), the Kshatriyas, are considered by all the Brahmans here, as having been for many centuries quite extinct. The Parriar, and other impure tribes, composing what are here called the Punchum Bundum, would be beaten, were they to attempt joining in a procession of any of the gods of the Brahmans, or entering any of their temples. The Brahmans indeed despise those poor people so much, that they will give them no religious advice ; nor perform for them any religious ceremony ; and, what is still more extraordinary, will not even receive money from them as charity. The Parriars have among themselves a kind of priests, named Velluan, who possess books in the Tamul language. They have also small temples, in which the only image is said to represent the head of the mother of Parasu Rama Avatar. This, according to the legend, was taken up by the Parriars, when it had been cut off by her son.

I have already mentioned the three grand sects prevailing among the Brahmans of this country, and which are said to prevail also over all the five nations of Brahmans, called collectively Pansh Dravada, who occupy the southern parts of India. There are, however, many other divisions among these Brahmans, arising from their various occupations.

The proper duty of a Brahman is meditation on things divine, and the proper manner of his procuring a subsistence is by begging. This mode of living is considered as very agreeable to the gods ; and all industry is deemed derogatory to the rank of a man, and more especially to that of a Brahman. The lower classes of society, however, in this degenerate age, not being sufficiently charitable, nor quite so willing to

part with their money, as the noble cast of Brahmans could wish, many of that sacred order have been obliged to betake themselves to what they consider as unworthy employments, such as being governors and judges of cities, collectors of revenue, and accomptants; nay, some even condescend to cultivate the earth by means of slaves. Hence arises the distinction of Brahmans into Vaidika and Lokika, or Lovadica; the former of whom follow the proper duties of the cast, while the Lokika debase themselves by dedicating their labours to worldly affairs. The diversity of employment, however, does not create an absolute distinction of cast; the daughter of a Vaidika Brahman may marry a Lokika, and the son of a Lokika may betake himself to the occupations of a Vaidika Brahman; but instances of either circumstance are not common. It is however not so unusual for a poor Vaidika, to be tempted to give his daughter to a wealthy Lokika Brahman, as for the son of a Lokika Brahman to acquire the character of a pure Vaidika. He is always considered as a new man; and several generations, devoted to study and mortification, would be required to wash away the stain of ignoble birth, before the merits or learning of a Lokika family could enable them to procure a comfortable subsistence by charity.

The Brahmans are considered as the priests of the Hindus; yet there are none, even of the lowest among the Lokika, who would intermarry with the families of the Brahmans that officiate in the temples of Vishnu and Siva: and in this country no Brahman officiates in any of the temples of the inferior gods, whose altars are stained with blood.

The highest among the Brahmans are certain Vaidika, who, by more than usual mortification, attain a large proportion of divine favour. They cut off their hair; dress in a yellow or red cloth; eat but once a day; abstain entirely from women; and, relinquishing

all the domestic enjoyments of society, live in Pagodas, or Matams, that is to say convents, where they dedicate their time entirely to devotion, and the instruction of those who are less pious, and who follow them as disciples. A Brahman of this kind is called a Sannyasi, and must be a man of learning, that is to say, must be able to read Sanscrit, and be acquainted with the dogmas of his particular sect. The number of Brahman Sannyasis is very small, and is chiefly confined to those who are Gurus, Swamalus, or bishops of the different sects, and who, in every thing relating to religion and cast, have a jurisdiction over all their inferiors. They also perform certain ceremonies, such as Upadesa, and Chierantieum, which may be considered as analogous to the Confirmation granted by our prelates. They are supported entirely by the contributions of their disciples; but these are so burthensome, that a Guru seldom continues long in one place; for the contributions even of Madras are not equal to supply the wants of a Swamulu for more than one or two months. A hundred Pagodas a day, £56. 15. 5. is as little as can be decently offered to such a personage. The Raja of Tanjore is said to give his Guru 250 Pagodas a day, (£91. 18. 6.), when that personage honours him with a visit. The Gurus travel in great state, with elephants, horses, palankeens, and an immense train of disciples, the least of whom considers himself as highly elevated above mankind by his sanctity. They generally travel at night, in order to avoid their Mussulman or European conquerors, who would not show them that veneration, or rather adoration, to which they consider themselves entitled; and they have therefore been seldom seen by travellers. On the approach of a Guru to any place, every inhabitant of pure birth must go to meet him; the lower classes are not admitted to his presence. The Guru, on being conducted to the principal temple, bestows Upadesa,

or Chicranticum, on such as have not received these ceremonies, and distributes holy water. He then inquires into matters of contention, or transgressions against the rules of cast; and having settled, or punished these, hears his disciples and other learned men dispute on theological subjects. This is the grand field for acquiring reputation among the Brahmans. These disputations are said to be very similar to those, which were common among the doctors of the Romish church seven or eight hundred years ago; and in fact a strong resemblance will be found between the present state of Hindu knowledge, and that which then prevailed in Europe.

The contributions for the support of the Guru are made chiefly by the rich Brahmans, especially by the Lokika. Small donations offered by a Sudra would be rejected with scorn, as being proper only for the Brahman who performs ceremonies for him; but should a Sudra offer a thousand or two thousand Pagodas, it would be received. As the Guru is supposed to be entirely weaned from the pleasures of the world, the whole of these contributions ought to be expended in charity, that is to say, in the support of buildings and men dedicated to the honour or service of the gods.

I am gravely informed by my interpreter, a Brahman, that he has relations, who live by performing a variety of wonderful feats. Among others they can make a Mango stone, in the course of four hours, shoot out a small tree a foot high. He maintains, that this is not a deception, but a real art, the manner of doing which is as follows: Take of the kernels of a shrub which is a species of Vantanea, a convenient quantity, and grind them between two stones for seven days and seven nights, without ceasing. Then place a sword upright, with its point in a cup. Rub the pulp of the kernel on the blade of the sword, exposed to the sun,

and an oil will run down into the cup. Put the oil in a bottle to be preserved for use. In order to perform the experiment, take a ripe Mango stone, rub it over with the oil, and place it in a pot of earth properly watered. The young shoot will be immediately formed; but dies soon, that is, whenever it has exhausted the nourishment contained in the kernel. I have seen the experiment performed at Calcutta, and know that it is a mere deception.

The country about Naiekan Eray rises into swells, like the land in many parts of England, and is overlooked by the high barren peaks of the Ghats, which close the view to the eastward. Among these peaks, the most remarkable is that occupied by Pedda Naiekana Durga, or the Great Chief's castle, which, till the overthrow of the late Sultan, was a frontier garrison of the Mysore kingdom. It formerly belonged to a Polygar, called the Pedda Naieka, who was restored by Lord Cornwallis; but obliged again to leave his dominions after his lordship granted peace to Tippoo. During the remainder of the Sultan's reign, he continued to harass the country in nocturnal predatory excursions; but is now quietly waiting for the decision of the British government concerning his fate.

Vencatagheri was formerly the usual residence of the Pedda Naieka Polygar, and the ruins of his fort are still conspicuous. It is built on a rising ground, and consists of various enclosures, surrounded by walls of mud and stone, flanked by towers and bastions, that rise higher and higher as you advance inwards, till you come to the central enclosure, which contained the Raja's dwelling. There have been in this place three small temples, two of which are preserved. The remains of this palace do not indicate that it ever possessed any grandeur, few of the rooms being more than seven or eight feet square.

The country is exceedingly bare, and the population scanty. All the houses are collected in villages; and the smallest village, of five or six houses, is fortified. The defence of such a village consists of a round stone wall, perhaps forty feet in diameter, and six feet high. On the top of this is a parapet of mud, with a door in it, to which the only access is by a ladder. In case of a plundering party coming near the village, the people ascend into this tower, with their families, and most valuable effects, and having drawn up the ladder, defend themselves with stones, which even the women throw with great force and dexterity. Larger villages have square forts, with round towers at the angles. In those still larger, or in towns, the defences are more numerous, and the fort serves as a citadel; while the village, or Pettah, is surrounded by a weaker defence of mud. The inhabitants consider fortifications as necessary for their existence, and are at the whole expence of building, and the risk of defending them. The country, indeed, has for a long series of years been in a constant state of warfare; and the poor inhabitants have suffered too much from all parties, to trust in any.

Waluru is a town containing about five hundred houses, and by far the richest and best built, that I have yet seen above the Ghats. Most of the houses are white-washed within, and painted red and white without; many of them are terraced with mud, and several are roöfed with tiles; but these, as usual in Mysore, are very clumsily put on. The houses are in general clean, and, had they any windows, would be comfortable. The town consists of a castle, of a fort or city, and of a Petta or suburb. The castle is occupied by a Rajput and fifteen of his family. The ancestors of this man were formerly Jaghirdars of the place, and of villages in the neighbourhood, to the annual value of eleven thousand pagodas, (3432*l.* 9*s.* 11*d.*) They

were expelled by Hyder; but, during the war carried on by Lord Cornwallis, they were again put in possession of their territory by Colonel Read. After the peace they were a second time expelled by Tippoo, and then the place suffered considerably, as may be known by the ruins of many houses that were burnt on the occasion. The present Mysore government has granted the heir of the family an annual pension of four hundred pagodas (124*l.* 16*s.* 3 $\frac{3}{4}$.), and allows him to live in the castle.

The town is badly supplied with water. The reservoir is dry, and the few wells are attended by a great concourse of people. So far as I have yet observed above the Ghats, tanks are very rare; and at this season of the year, at least, the water is in general very bad and dirty.

In the evening I went to the house of a distiller of country rum, in order to examine his process. The bark of the *Mimosa leucophlea* Roxb, is considered as a necessary ingredient. This tree grows commonly in the country, and is called Cari Jaly in the Canarese, Nella tumica in the Telinga, and Caru velun in the Tamul. The bark is dried, and cut into chips, of which about four pounds are added to one maund (24 $\frac{1}{2}$ lb.) of sugarcane Jagory, with a quantity of water equal to about twice the bulk of this sweet substance. The mixture is made in an earthen jar, which is kept in the shade, and the fermentation commences in about twenty-four hours. The mode of condensing the spirit is very rude; and the liquor, which is never rectified by a second distillation, is execrable. The natives alledge that the bark, which is very insipid to the taste, is useful, by diminishing the too great sweetness of the Jagory. To me, however, it appears to be rather of use by regulating the fermentation; which, in such a warm climate, would be apt to run suddenly into the acerous.

May 8th.—I was obliged to halt this day at Waluru,

in order to give rest both to my people and cattle. At this place there is a weekly fair; and to-day one was kept, to which people flocked in great numbers from all the neighbouring country. It is in the larger towns only of the Mysore dominions, that weekly fairs are held.

The chief manufacture of Waluru is cotton cloth; and the weavers work both for country use, and for exportation.

The cotton raised in the country is not sufficient for its manufacturers.

In the neighbouring villages many coarse blankets, or cumlies, are woven from the wool which the country produces. They seem to be an article of dress in almost universal use above the Ghats or passes.

Having reached Bangalore, I walked through the ruins of the fort, which was constructed by Hyder after the best fashion of Mussulman military architecture; and which was destroyed by his son, after he found how little it was fitted to resist British valour. The entrance towards the Petta, or town, is a very handsome building of cut granite, and was probably considered by the defenders as the strongest part of the works. It certainly would have been a very difficult matter to have forced a way through all the various gateways in this entrance; as the troops, after having forced one gate, would have been exposed to a fire from all quarters before they could have reached another. But there are no ditches between the different gates, nor even without the outer one; and, if the enemy obtained possession of the works above the first gateway, they had a ready communication with all the others, as our troops found when they stormed the place, which they did at this part of the works. In the buildings of this entrance is a dungeon, amply provided with all the horrors that usually attend such places.

The garrison contained well constructed magazines,

and many huts for the accomodation of the troops; but no good building, except the mahal or palace. Although this is composed of mud, it is not without some degree of magnificence. On the upper story, it contains four halls, each comprising two balconies of state for the prince, and each balcony faces a different catchery, or court for giving audience. No persons, except a few trusty guards, were admitted into the hall with the Sultan: but at each end of the court was erected a balcony for the officers of the highest rank. The inferior officers occupied a hall under the balcony of the prince, open in front, and supported by columns as high as the roof of the upper story. The populace were admitted into the open court, in which there were fountains for cooling the air. At each end of the halls are priyate apartments, small, mean, and inconvenient. The publie rooms are neatly painted, and ornamented with false gilding. The offices are mean; and the bath consists of a small room, in which a person may sit, and have water poured over him. The same bath seems to have served both the prince and his women, as it communicates with their apartments by a small court, which contains the huts that served for kitenens, and for lodging the female slaves. There were two apartments for the ladies. One, for the principal wife, contains a catchery, where, like the Sultan, she gave audience to the concubines, and to the ladies of the Mussulman chiefs. The other apartment belonged to the concubines. It is a square court, having at two of the sides a corridor, under which the women sat at their meals and amusements. Behind the corridor are their sleeping rooms, which are mean, and dark, being about twelve feet square, and without any air or light, but what is admitted by the door, or in some by a hole about a foot wide. Lowness of roof is a fault prevailling over the whole structure. Before the palace is a large square court fronted by the Nobat

Khana, or station for the band of music, and surrounded by a fine corridor.

11th May.—I visited the gardens made by the late Mussulman princes, Hyder and Tippoo. They are extensive, and divided into square plots separated by walks, the sides of which are ornamented with fine cypress trees. The plots are filled with fruit trees, and pot-herbs. The Mussulman fashion is to have a separate piece of ground allotted for each kind of plant. Thus one plot is entirely filled with rose trees, another with pomegranates, and so forth. The walks are not gravelled, and the cultivation of the whole is rather slovenly; but the people say, that formerly the gardens were well kept. Want of water is the principal defect of these gardens; for in this arid country every thing, during the dry season, must be artificially watered. The taste of Hyder accorded more with the English, than that of his son. His walks are wider, and his cypress trees not so much crowded.

In this climate the cypress and vine grow luxuriantly, and the apple and peach both produce fruit. Some pine and oak plants, lately introduced from the Cape of Good Hope, seem to be thriving. I think there can be little doubt, but that in this country all the valuable plants of the Levant would succeed.

At Bangalore there are many Mussulmans; and, owing to the change of government, they are in great distress. Accustomed to a military life, they do not readily enter into civil occupations, nor are they willing to attach themselves to the military service of the enemies of their late Sultan. Many of the more wealthy among them, however, are now betaking themselves to trade, and the poorer sort are gaining a livelihood by agriculture.

I was much surprised to hear, that the greatest complainers against the change of government are certain Brahmans; although, by the fall of Tippoo, this cast

has been freed from persecution, and is now in the almost exclusive possession of public offices. But it is alledged, that under the government of Tippoo, the persecutions fell chiefly on the Brahmans attached to temples, who are considered as low men; while the Lokika, being the only men of business in the country, were in full possession of the revenue department. During the reign of the Sultan, the number of petty officers in this department was immense, and every one was permitted to share in the spoil of the country. The present system is, to reduce the number of officers, and to give to those who are employed allowances that ought to put them above temptation; while a strict watch at the head of affairs renders it very dangerous either to injure the revenue, or the subject. By this system many Brahmans, formerly employed, are now destitute, and are said to be very clamorous.

I saw here a man labouring under the Durda, Elephantiasis, or Lepra Arabum; and am told, that in almost every village, one or two persons will be found afflicted with this terrible malady. It is very much confined to the poorer class of inhabitants, who here, however, enjoy a dry air, and use very little fish in their food.

Above the Ghats the Kusht'ha, or leprosy, in which the skin of the natives becomes white, is also very common. The persons troubled with it enjoy, in every respect, good health, and their children are like those of other people.

Without stopping with the author at the inconsiderable and uninteresting villages and places on the route, we shall proceed at once to the capital of the Mysore, Seringapatam, where he arrived the 20th May.

Seringapatam, as is well known, is situated at the upper end of an island surrounded by the Cavery, which is here a large and rapid river, with a very extensive channel, filled with rocks, and fragments of

granite. At this season it is in many places fordable with facility; but during the rains it rises very high, to the great inconvenience of the inhabitants. On the south branch of the river a bridge has been erected, which serves also as an aqueduct, to convey from the upper part of the river a large canal of water into the town and island. The rudeness of this bridge will show the small progress that the arts have made in Mysore.

The island is about three miles in length, and one in breadth, and has a most dreary, ugly appearance; for naked rock, and dirty mud walls, are its predominant features. The fort or city of Sri Ranga, occupies its upper end, and is an immense, unfinished, unsightly, and injudicious mass of building. Tippoo seems to have had too high an opinion of his own skill to have consulted the French who were about him; and adhered to the old Indian style of fortification, labouring to make the place strong by heaping walls and cavaliers one above the other. He was also very diligent in cutting ditches through the granite; but, as he had always on hand more projects than his finances were adequate to defray, he never finished any work. He retained the long straight walls and square bastions of the Hindus; and his glacis was in many parts so high and steep, as to shelter an assailant from the fire of the ramparts. In the island also, in order to water a garden, he had dug a deep canal parallel to the works of the fort, and not above eight hundred yards distant from them. He was so unskilled, as to look upon this as an additional security to the place; but had it been deemed necessary to besiege the town regularly from the island, the assailant would have found it of the utmost use. Had Tippoo's troops been capable of defending the place properly, this mode of attack would have been necessary; but the confidence which our officers justly reposed in the superiority of their men, and the

extreme difficulty of bringing up the immense stores necessary to batter down many heavy works, made them prefer an attack across the river, where the works were not so strong, and where they ventured on storming a breach, that nothing, but a very great difference between the intrepidity of the assailants and defendants, could have enabled them to carry. The depth of the river was of little importance; but the assailants, in passing over its rocky channel, were exposed to a heavy fire of artillery, and suffered considerable loss.

On ascending the breach, our men found an inner rampart lined with troops, separated from them by a wide and deep ditch, and defended at its angle by a high cavalier. By this they were for a little while discouraged; as, from the information of spies, they had expected to have been able to mount the cavalier from the breach, and to form a lodgement there, till means could be taken to gain the inner works, and expel the garrison, which consisted of about eight thousand men, nearly the same number with that employed on the storming party.

After, however, the first surprise occasioned by this disappointment, the troops soon recovered their spirits, and pushed on, along the outer rampart, towards both the right and left of the breach. Those who went to the left found great opposition. At every twenty or thirty yards distance, the rampart was crossed by traverses, and these were defended by the Sultan in person. The loss of men here was considerable; but the English troops gradually advanced, and the Sultan retired slowly, defending his ground with obstinacy.

The enfilading fire from the Bombay army, on the north side of the river, had been so strong, that the defendants had been entirely driven from the ramparts on the right of the breach, and had been prevented from raising any traverses. Our people who went in

that direction did not meet with the smallest opposition; and the flank companies of the 12th regiment, having found a passage across the inner ditch, passed through the town to attack the rear of the enemy, who were still opposing the Europeans on the left. The Sultan had now been driven back to the eastward of the palace, and is said to have had his horse shot under him. He might certainly have gone out at a gate leading to the north branch of the river and nothing could have prevented him from crossing that, and joining his cavalry, which, under the command of his son Futtu Hyder, and of Purnea, were hovering round the Bombay army. Fortunately, he decided upon going into the inner fort, by a narrow sally-port; and, as he was attempting to do so, he was met by the crowd flying from the flank companies of the 12th regiment; while the troops, coming up behind, cut off all means of retreat. Both parties seem to have fired into the gateway, and some of the Europeans must have passed through with the bayonet; as a wound, evidently inflicted by that weapon, was discovered in the arm of the Sultan. His object in going into this gateway, is disputed. The Hindus universally think, that, finding the place taken, he was going to the palace to put all his family to death, and then to seek for his own destruction in the midst of his enemies. But although such is considered by the Hindus as the proper conduct for a prince in his situation, we have no reason to think that a Mussulman would conduct himself in this manner; nor was Tippoo ever accused of want of affection for his family. I think it more probable, that he was ignorant of the British troops having got into the inner fort, and was retiring thither in hopes of being still able to repel the attack.

No individual claimed the honour of having slain the Sultan; nor did any of either party know that he had fallen in the gateway. The assailants were, in-

deed, at that time too much enraged to think of any thing but the destruction of their enemy. Each division pushed on towards the eastern end of the town; and, as they advanced, the carnage increased. The garrison threw themselves from the works, attempting to escape into the island, and from thence to their cavalry. The greater part, however, were either killed by the fall, or broke their limbs in a most shocking manner. Meer Saduc, the favourite of the Sultan, fell in attempting to get through the gates. He is supposed to have been killed by the hands of Tippoo's soldiery, and his corpse lay for some time exposed to the insults of the populace, none of whom passed without spitting on it, or loading it with a slipper; for to him they attributed most of their sufferings in the tyrannical reign of the Sultan.

The two divisions of the storming army now met at an open place surrounding a very fine mosque, into which the remains of the garrison withdrew, and with their destruction the fighting nearly ceased. The number of burials amounted to somewhat above seven thousand; several of these were towns-people of both sexes, and all ages; but this was accidental, for our soldiers killed none intentionally but fighting men. Those who are disposed to declaim on the horrors of a town taken by assault, may always find room to dwell on the women, infants, and aged persons killed, and on the little protection given by places, however sacred; for such terrible things must always happen, when an enraged soldiery with fire-arms are pursuing an enemy through a populous place.

When our two parties had met, and no longer saw before their eyes the enemy, by whom they, or their countrymen, had often been most barbarously used, they soon cooled, and were disposed, by their officers, in the manner most proper to secure their new conquest; many, however, left their ranks; and the followers of

the camp, under pretext of taking refreshment to their masters, poured into the town, and an entire night was employed in plunder. In this, I believe, very little murder was committed; although there can be no doubt that many persons were beaten, and threatened with death, in order to make them discover their property. The women on this occasion went out into the streets, and stood there all night in large groups; I suppose, with a view of preventing any insult, by their exposed situation; few men being capable of committing brutality in public. This precaution was probably little necessary. The soldiers had mostly been in the trenches two days; they had been engaged in a hard day's work; and their hopes and their rage having then ceased, they were left in a state of languor, by which they were more inclined to seek repose, or cordial refreshments, than to indulge in sensual gratification.

Next day the wounded and bruised of the enemy were collected from the works, and neighbourhood, to which some of them had crept; and the mosque, which had been the great scene of bloodshed, became now a place of refuge, in which these poor creatures had every attention paid to them by the British surgeons.

The town of Seringapatam is very poor. The streets are narrower, and more confused, than in any place that I have seen since leaving Bengal. The generality of the houses are very mean, although many of the chiefs were well lodged after their fashion; but for European inhabitants their houses are hot and inconvenient. Within the fort, Tippoo allowed no person to possess property in houses. He disposed of the dwellings as he thought fit, and on the slightest caprice changed the tenants. A great many of the chiefs fell at Siddhiswara, and at the storming of Seringapatam; and those who survived, and the families of those who

fell (all of whom have been pensioned by the company,) have mostly retired to the dominions of the Nabob of Arcot.

The old palace of the Mysore Rajas, at Seringapatam, is in a ruinous condition. At the time of the siege the family was reduced to the lowest ebb. The old Raja Crishna, who was first confined by Hyder, died without issue; but left his wife in charge of a relation, whom he had adopted as his son. This young man soon died, not without suspicion of unfair means. His infant son, the present Raja, was under the charge of the old lady, and of Nundi Raja his mother's father, a respectable old relative, who now superintends his education. Shortly before the siege, the whole family had been stripped, by the merciless Meer Saduc, of even the poorest ornaments; and the child, from bad treatment, was so sickly, that his death was expected to happen very soon. This was a thing probably wished for by the Sultan, the family having fallen into such contempt that the shadow of a Raja would no longer have been necessary. The family of the Raja, having been closely shut up in the old palace, knew very little, during the seige, of what was going forward; and in the confusion of the assault, having been left by their guards, they took refuge in the temple of Sri Ranga, either with a view of being protected by the god, or of being defended by the surrounding walls from the attack of plunderers. On the restoration of the prince to the throne of his ancestors, a place for his residence was very much wanted; the necessity of keeping the island of Seringapatam for a military station, having rendered the palaces there very unfit for the purpose. Tippoo, with his usual policy of destroying every monument of the former government, had razed Mysore, and removed the stones of the palace and temples to a neighbouring height, where he was building a fort; which, from its being situated on

a place commanding an extensive view, was called Nazarbar. This fortress could have been of no possible use in defending the country, and was probably planned merely with the view of obscuring the fame of Mysore, the former capital. At a great expence, and to the great distress of the peasants working at it, the Sultan had made considerable progress in the works of this place, when he began to consider that it afforded no water. He then dug an immense pit, cutting down through the solid black rock to a great depth and width, but without success; and when the siege of his capital was formed, the whole work was lying in a mass of confusion, with a few wretched huts in it for the accommodation of the workmen. Into the best of these, in July last, the young Raja was conducted, and placed on the throne. At the same time the rebuilding of the old palace of Mysore was commenced. It is now so far advanced, as to be a comfortable dwelling; and I found the young prince seated in it, on a handsome throne, which had been presented to him by the company. He has very much recovered his health, and, though he is only between six and seven years of age, speaks and behaves with great propriety and decorum.

The sovereign Raja of Mysore is called the Curtur; in order to distinguish him from the head of another branch of the family, called also Raja, but distinguished by the title of Dalawai, or Putarsu. The two families generally intermarried; and the power of the Curtur was frequently as much controlled by the Dalawai, as it was afterwards by Hyder.

The palace of the Sultan at Seringapatam is a very large building, surrounded by a massy and lofty wall of stone and mud, and outwardly is of a very mean appearance. There were in it, however, some handsome apartments, which have been converted into barracks; but the troops are very ill lodged, from the

want of ventilation common in all native buildings. The private apartments of Tippoo formed a square, in one side of which were the rooms that he himself used. The other three sides of the square were occupied by warehouses, in which he had deposited a vast variety of goods; for he acted not only as a prince, but also as a merchant.

The three sides of the square formerly used as warehouses, are now occupied by the five younger sons of Tippoo, who have not yet been removed to Vellore. They are well looking boys, and are permitted to ride and exercise themselves in the square.

The apartment most commonly used by Tippoo was a large lofty hall, open in the front after the Mussulman fashion, and on the other three sides, entirely shut up from ventilation. In this he was wont to sit, and write much; for he was a wonderful projector, and was constantly forming new systems for the management of his dominions. He certainly believed himself endowed with great qualities for the management of civil affairs; as he was at the pains of writing a book on the subject, for the instruction of all succeeding princes: his talents in this line, however, were certainly very deficient. He paid no attention to the religious prejudices of the greater part of his subjects; but every where wantonly destroyed their temples, and gloried in having forced many thousands of them to adopt the Mussulman faith. He never continued long on the same plan; so that his government was a constant succession of new arrangements. One of his favourite maxims of policy was, to overthrow every thing that had been done in the Raja's government; and in carrying this into practice, he frequently destroyed works of great public utility.

In an inner hall where Tippoo wrote, very few persons, except Meer Saduc, were ever admitted. Immediately behind this, was the bed-chamber, which

communicated with the hall by a door and two windows, and was shut up on every other side. The door was strongly secured on the inside, and a close iron grating defended the windows. The Sultan, lest any person should fire upon him while in bed, slept in a hammock, which was suspended from the roof by chains, in such a situation as to be invisible through the windows. In the hammock were found a sword and a pair of loaded pistols.

The only other passage from the private square was into the Zenana, or women's apartment. This has remained perfectly inviolate under the usual guard of eunuchs, and contains about six hundred women, belonging to the Sultan, and to his late father. A great part of these are slaves, or attendants on the ladies; but they are kept in equally strict confinement with their mistresses. The ladies of the Sultan are about eighty in number. Many of them are from Hindustan Proper, and many are the daughters of Brahmans, and Hindu princes, taken by force from their parents. They have been all shut up in the Zenana when very young; and have been carefully brought up to a zealous belief in the religion of Mahomet. I have sufficient reason to think that none of them are desirous of leaving their confinement; being wholly ignorant of any other manner of living, and having no acquaintance whatever beyond the walls of their prison.

Without the walls of Seringapatam are two gardens and palaces, which formerly belonged to the Sultan, but are now occupied by the commandant of the forces, and by the resident at the court of Mysore. The gardens have been laid out at a considerable expence; and canals from the river afford them a copious supply of water. The palace at the Laul Baug, which occupies the lower end of the island, though built of mud, possesses a considerable degree of elegance, and is the handsomest native building that I have ever seen.

Near to it stands the Mausoleum of Hyder, where his son also reposes in state. The tombs of both are covered with rich cloths at the Company's expence; and the establishment of Moulahs to offer up prayers, and of musicians to perform the Nobat, is kept up as formerly. The buildings are handsome of the kind, and are ornamented with mishapen columns of a fine black horn-blende, which takes a most splendid polish. The other palace and garden, called the Durria adaulut Baug, was Tippoo's favourite retreat from business. Its walls are covered with paintings, which represent the manner in which the two Mussulman princes, Hyder and Tippoo, appeared in public processions; the defeat of Colonel Bailie; and the costume of various casts, or professions, that are common in Mysore. In these paintings the figures are much in the style of caricatures, although they retain a strong likeness of native countenance and manner.

According to the register of houses which I received from the Cutwal, the fort, or city, contains 4,163 houses, and 5,499 families; and the Shahar Ganjam contains 2,216 houses, and 3,335 families. At five inhabitants to each house, we may estimate the population of the city to be 20,815, and of the suburbs 11,080; in all, 31,895 persons. This, however, is independent of a strong garrison and its numerous followers. But in the reign of Tippoo the population was much greater, probably 150,000. Excellent meat and good vegetables are to be had in abundance; but, bread being dear, the private soldiers are in general under the necessity of eating rice.

In this country, the division of the people into what are called the left and right hand sides, or Eddagai and Ballagai, is productive of more considerable effects than at any place that I have seen in India, although among the Hindus it is generally known.

The tribes, or casts, comprehended in the Eddagai, or left hand side, are nine.

1. Panchala, comprehending, 1. The Cubbinadava, or blacksmiths. 2. Badiga, carpenters. 3. Cunsugaru, coppersmiths. 4. Cul'badiga, masons. 5. Axala, gold and silversmiths.—2. Bheri chitty, merchants, who pretend to be of the Vaisya cast. 3. Devanga, a class of weavers. 4. Heganigaru, oilmakers, who use two oxen in their mills. 5. Gollur, or Gollawanlu, who transport money. 6. Paliwanlu, 7. Palawanlu, two tribes of cultivators, who are not of Karnataca origin. 8. Baydaru, hunters. 9. Madigaru, tanners or shoemakers. The Panchala command the whole party; and the Madigaru, in all disputes, form the most active combatants; on which account, as their own name is reproachful, they are commonly called the Eddagai cast, as if they were the only persons belonging to it.

The casts forming the Ballagai, or right hand side, are eighteen in number.

1. Banijigaru, who are of many trades, as well as many religions. The two most conspicuous divisions are, 1. Panchum Banijigaru, who are traders, and wear the Linga. 2. Teliga Banijigaru, who worship Vishnu.—2. Wocligaru, cultivators of the Sudra cast, and of Karnataca extraction. 3. Jotiphana, oil makers, who use one bullock in the mill. 4. Rungaru, calico printers and taylors. 5. Ladaru, a kind of Mussulman traders, who are followed by all the artificers of the same religion. 6. Gujerati, merchants of Guzerat. 7. Camatigaru, persons who are really of the Vaisya cast. 8. Jainaru, worshippers of Jain. 9. Curubaru, shepherds, blanket-weavers, and cultivators. 10. Cumbaru, potters. 11. Agasaru, washermen. 12. Besta, Palankeen bearers. 13. Padma Shalayvaru, a kind of weavers. 14. Naindaru, barbers. 15. Uparu, persons who dig tanks, and build rough walls. 16. Chitragaru, painters. 17. Goallaru, keepers of cows and buffaloes. 18. Whalliaru. The

people called Parriars at Madras, who form the active part of the right hand side, and are commonly called Ballagai, their own name being disgraceful. The Panchum Banijigaru are the leaders of this division.

The origin of the division of Hindus into the right and left hand sides, is involved in fable. It is said to have taken place at Kunji, or Conjeveram, by order of the goddess Kali; and the rules to be observed by each side were at the same time engraved on a copper plate, which is said to be preserved at the temple of that place. The different casts of which each division is composed, are not united by any common tie of religion, occupation, or kindred: it seems, therefore, to be merely a struggle for certain honorary distinctions.

In every part of India with which I am acquainted, wherever there is a considerable number of any one cast or tribe, it is usual to have a head man, whose office is generally hereditary. His powers are various in different sects and places; but he is commonly entrusted with the authority of punishing all transgressions against the rules of the cast. His power is not arbitrary; as he is always assisted by a council of the most respectable members of his tribe. The punishments that he can inflict are fines and stripes, and above all excommunication, or loss of cast; which to a Hindu is the most terrible of all punishments. These hereditary chiefs also, assisted by their council, frequently decide civil causes, or disputes among their tribe; and when the business is too intricate or difficult, it is generally referred to the hereditary chief of the ruling tribe of the side or division to which the parties belong. In this case, he assembles the most respectable men of the division, and settles the dispute; and the advice of these persons is commonly sufficient to make both parties acquiesce in the decision; for every one would shun a man who could be so unreasonable as to refuse compliance. These courts have no legal

jurisdiction; but their influence is great, and many of the ablest Amildars support their decisions by the authority of government.

The dominions of the Raja of Mysore are now divided into three great districts, or Subayenas, called the Patana, Nagara, and Chatrakal Subayenas or Rayadas; from the three places where the chief offices or Cutcheries are situated. The Patana district is by far the largest, and is under the immediate inspection of the Dewan, Purnea, and of his deputy, Bucherow. The Cutchery is in Seringapatam; and dependent on it are ninety-one Talucs, or subdivisions, of which six formerly belonged to Nagara. This present district is a much greater extent of territory than ever before was subject to the Mysore family; for although they had conquered Coimbetore, and though some districts formerly belonging to them, and bordering on the Bara Mahal, have been ceded to the Company, yet, beside these six Talucs taken from Nagara, they never possessed Sira, Bangaluru, nor Colar, which were conquered from Mussulman families by Hyder. In addition to this, they have acquired the Chatrakal Subayena, containing thirteen Talucs; and the Nagara, containing nineteen. Each of these districts is under the inspection of a Subadar.

Here follow very minute details respecting the agriculture about Seringapatam, which we pass over as not generally interesting.

The cattle chiefly bred in the vicinity of Seringapatam, are cows, buffaloes, sheep, the long-legged goat, and asses. Horses, swine, and the common goat, are in too small number to be of any importance; and camels are all brought from a distance.

The hire of farmers' labourers at Seringapatam, and generally within two miles from the city, when employed throughout the year, is 10 Sultany Fanams, or 6s. 8½d. a month. The servant lives in his own house;

and it is customary for the master, on extraordinary occasions, such as marriages, to advance the servant money. This is considered as a debt, that must be repaid before the servant can leave his place. In case of the servant's death, his sons are bound to pay the debt, or to continue to work with their father's master; and, if there be no sons, the master can give the daughters away in marriage, and receive the presents that are usually given on such occasions, unless these should exceed the amount of the debt. The only servant that does work in the house of a farmer is a woman, who comes once a day to sweep the house, and for her trouble receives a piece of cloth once a year. The women of the family cook, fetch water, and perform all other family labour.

At different convenient places in every Taluc there are weekly markets, which in good parts of the country may be about two or three miles from each other. To these the farmers carry their produce, and sell it, partly to consumers by retail, and partly by wholesale to traders.

The manufactures of Seringapatam and its vicinity, were never considerable. They were chiefly military stores and camp equipage; and of course, have been greatly reduced by the arsenal having become a mere dependency on that of Madras.

Firewood at Seringapatam is a dear article, and the fuel most commonly used is cow-dung made up into cakes. This, indeed, is much used in every part of India, especially by men of rank; as, from the veneration paid to the cow, it is considered as by far the most pure substance that can be employed. Every herd of cattle, when at pasture, is attended by women, and these often of high cast, who with their hands gather up the dung, and carry it home in baskets. They then form it into cakes, about half an inch thick, and nine inches in diameter, and stick them on the

walls to dry. So different, indeed, are Hindu notions of cleanliness from ours, that the walls of their best houses are frequently bedaubed with these cakes ; and every morning numerous females, from all parts of the neighbourhood, bring for sale into Seringapatam baskets of this fuel.

Many females who carry large baskets of cow-dung on their heads are well-dressed, and elegantly formed girls. The dress of the Karnataka women is indeed very becoming ; and I have never seen finer forms than even the labouring women of that country frequently possess. Their necks and arms are in particular remarkably well-shaped. Their nastiness, however, is disgusting ; very few of the inhabitants above the Ghats being free from the itch ; and their linen, being almost always dyed, is seldom washed.

Timber, for building and furniture, may be had at Seringapatam of excellent quality ; but it is dear ; as it is brought from a great distance by land carriage. The principal supply comes from the neighbourhood of the western Ghats.

On the 6th of June the author left Seringapatam for Bangalore, and here follow such of his remarks as come within the scope of this work.

Having procured a Sri Vaishnavam Brahman, esteemed a man of great learning, I examined him concerning the peculiarities of his sect.

This man allows, that in the existing Vedas no mention is made of any division of the Brahmans into sects ; but he contends, that from the very beginning of the universe all the three sects of Smartal, Aayngar, and Madual, existed ; and he says, that they are mentioned in the eighteen Puranas, which, next to the Vedas, are by the Brahmans esteemed as most holy. Although the Brahmans have existed from the beginning of time, yet in the ninth century of the era of Salivahana, or tenth century of Christianity, twenty-one heretical

sects had arisen in Bharata-khandā, and had turned from the true worship almost the whole of its inhabitants. Each of these sects had a Bhasha, or book explaining their doctrine, founded partly on dogmas derived from the Vedas, and explained in the last six of the eighteen Puranas, and partly on tenets contrary to the books esteemed sacred by the Brahmans. The most remarkable of these sects were the Buddhists, the Jainas, and the Sarvakas.

About this time arose a celebrated doctor of the Brahmans, named Sankara Acharya, who belonged to the sect of Siva. The eighteen Puranas are divided into three distinct doctrines, called Satwika, Rajasa, and Tamasa; the principles of which, from their tendency, are compared to God, to a king, and to the devil; the first and last resembling God and the Evil Spirit, while the Rajasa is of a princely nature, partly good and partly bad. Sankara Acharya, as a Smartal, acknowledged the two first parts to be the proper guide for the conduct of Brahmans; and wrote a Bhasha, or commentary, called after his own name; in which he explained the doctrine of the first twelve of the eighteen Puranas, so as to reconcile it with the tenets of six of the prevailing sects, of whom the most remarkable were the Savaram, Ganapatyam, Saivam, and Vaishnavum. By this method he gained a strong party; and having, among others, brought over the prince of Sringa-giri, where he lived, he commenced a violent persecution against the heretical doctrines.

In the year of Salivahana 932 (A. D. 1009), at Sri Permaturu, or Srivaram P'huthur, near Madras, was born Rama Anuja Acharya of the Sri Vaishnavam sect of Brahmans, and who, of course, followed the authority of the first six only of the eighteen Puranas. These six are called Vaishnavam, Naradyam, Bagawatam, Garudam, Padinam, and Varaham. The second division of the eighteen Puranas is read by this sect of

Brahmans, although they do not found on it any of their doctrines. They look with horror on the third division. On arriving at the age of discretion, Rama Anuja became a Sannyasi, and wrote a commentary, in which he confuted the works of Sankara Acharya, and demonstrated, that of the twenty-one sects, the only one that ought to be tolerated was that called Vaishnavam. The commentary of Rama Anuja is now the chief guide of the Sri Vaishnavam Brahmans. They worship Vishnu, and the gods of his family only, and all over the Decan are almost exclusively the officiating priests in the temples of these deities. They allege Brahma to be a son of Vishnu, and Siva the son of Brahma, and consider them as the creative and destructive powers in the universe; but they abhor the worship of these gods. Vishnu they consider as the same with Para Brahma, or the Supreme Being; yet they worship him in nine only of his ten incarnations. Budha, although the tenth incarnation of Vishnu, is never worshipped by them, nor, I believe, by any Brahman. The reason assigned for this is as follows: one of the Asuras, or demons, named Tripura, possessed a city, the inhabitants of which were very troublesome to the inhabitants of Brahma Loka, heaven of Brahma, who attempted in vain to take the place; it being destined not to fall, so long as the women who resided in it should preserve their chastity, which hitherto had been inviolate. The angels at length offered up their prayers to Vishnu, who took upon himself the form of a most beautiful young man, and became Budha Avatara. Entering then into the city, he danced naked before the women, and inspired them with loose desires; so that the fortress, being no longer defended by the shield of purity, soon fell a prey to the angels. As the Brahmans cannot defend this action of the god, they never invoke him by the name or in the form of Budha Avatara.

Rama Anuja Acharya having had great success both against the Smartal, and the heretical sects, especially the Jainas, formed a hierarchy for his followers. He divided the whole into eighty-four portions; and ordered, that each portion, and their descendents, should be subject to a Guru or Swamalu of his appointment, and to the successors of this Guru. The number of Gurus belonging to this sect are therefore eighty-four; of whom five are Sannyasi, and seventy-nine are married, hereditary chiefs.

The Matams, or places where the five Sannyasi Gurus chiefly reside, are Ahobalum, Totadri near Rameswara, Tripathi, Sri Rangam, and Kunji. When one of these Sannyasis observes the approach of death, he appoints some Vidwansa, or man of learning and piety, to be his successor. If the person chosen give his consent, he must forsake his wife, children, and goods, part of which goes to his children, and part is given in charity; that is to say, to the Brahmans. The new Sannyasi shaves his head, and throws aside the thread by which Brahmans are distinguished. The virtues and powers belonging to his high rank he receives along with an Upadesa, which is delivered to him by his predecessor. Upadesa is a mysterious sentence, which the Hindus receive from their Gurus, and constantly mutter when at their devotions. That of the Brahmans is entirely different from what is bestowed on the lower casts; and is again very inferior to that given to the Sannyasi Gurus, which, according to them, has most wonderful powers. In case of sudden death, the followers of the Mata meet, and choose from among themselves a Sannyasi, who gets an Upadesa from one of the others. These Gurus frequently give an Upadesa, and some images, to a favourite disciple, and appoint him a kind of deputy to manage their affairs at a distance. Thus the Ahobalam Swamalu has sent a deputy to Mailcotay, who resides at that great place

of Hindu worship, and there watches over the interests of his superior. These deputies observe the rules of Sannyasi, but have no power to appoint a successor. When one of them dies, the followers send back the images to their Guru, and request that he would depute another representative.

Among the Sri Vaishnavam Brahmans the office of an hereditary Guru descends in the male line according to primogeniture; but, when one of them has no children, he must adopt his nearest male relation, who succeeds him as his son. Kindred by the female line is considered as not forming a tie of blood. These hereditary chiefs, once in two or three years, make a circuit round the places where their followers live. They also send agents to transact their business. An infant may succeed, and during his minority the business is carried on by the nearest male relation, or by some other Vaidika Brahman, whom the family appoints.

The Sannyasis and hereditary Gurus seem to be totally independent of each other, and to possess nearly the same authority and powers over their followers. When a Guru of any sect comes near a place, the whole inhabitants of a pure descent, whether they be his followers or not, must go out to receive him with the utmost respect. What is meant by the followers of a Guru, are certain families attached to him, to whom he performs certain ceremonies, and over whom, in all matters connected with religion, he possesses a jurisdiction. In general, every man follows the Guru of his father: but this seems to be a voluntary submission; and it is commonly allowed, that a man, whenever he pleases, may change his Guru. The ceremonies bestowed by the Sri Vaishnavam Gurus on their followers are chiefly Upadesa and Chakrantikam. The Upadesa I have already explained. It is delivered orally to the follower; and to write it down, or reveal it, are

crimes of such an enormous magnitude as to be quite unknown. The Chakrantikam is performed with the spear of the god Vishnu, which is made hot, and applied by the Guru to the shoulder of the disciple, so as to burn the skin. During life this is frequently repeated; the Upadesa is only delivered once.

Neither of these ceremonies is ever bestowed on a person of an impure birth; so that the Whalliaru and Madigaru must content themselves with praying to God for his blessing to avert evil, or bestow good. This however not being satisfactory, these poor people frequently attack the Brahmans for an Upadesa. In order to be quit of their importunity, the Brahmans sometimes tell them the name of any god, the constant muttering of which pleases the man much better than the offering up his requests to the deity in the pure language of the heart. So powerful is the influence of ceremony over that of reason.

In their judicial capacity the Gurus possess great authority. They take cognizance of all omissions of ceremonies, and actions that are contrary to the rules of cast. Small delinquencies they punish by pouring cow-dung and water on the head of the guilty person, by fine, and by whipping. For great offences they excommunicate the culprit; which is done by shaving his head. This excludes a man from all society, even from that of his nearest connections; for his very wife would incur a similar punishment by giving him any assistance. The excommunication may be removed by the Guru; in which case he purifies the repentant sinner by a copious draught of cow's urine. Though the deputies have no proper authority to punish delinquents, yet they frequently make people voluntarily submit to their correction. They threaten any person to send a complaint to his Guru of some crime laid to his charge, and an order to proceed to the residence of the Guru to answer the complaint. Most persons, how-

ever, choose to submit to whatever the deputy dictates, rather than undertake the trouble of a long journey; at the end of which they might be more severely punished by the Guru, than they would have been at home by the deputy.

When a Guru is accused of any misdemeanor, he is called before a Trimatustaru, or assembly of the most eminent Vaidika Brahmans of all the three sects, who have the power of inflicting six different punishments, all of which are very severe.

9th June.—I went to Chinapatam, or Chenapattana, which was formerly the residence of a Polygar family called Jacadeva Rayas. They were Teliga Banijigaru, and seem to have risen into power about five centuries ago. They continued till very lately possessed of considerable territories; and were reduced by the Mysore Rajas, no long time before these, in their turn, became subject to the Mussulmans. The direct heir of the family, in the male line, now resides here in great poverty; and, being a petty trader, is called Jiva Raja Chitty.

Glass-ware is one of the manufactures of this place. It is made by two operations. In the first, from the raw materials, are formed masses of glass; in the second, these masses are wrought up into small bottles, and ornamental rings for the arms of women.

These rings are universally worn by the women of the Decan, as an ornament on the wrists; and their applying closely to the arm is considered as a mark of delicacy and beauty; for they must of course, be passed over the hand. In doing this, a girl seldom escapes without drawing blood, and rubbing part of the skin from her hand: and as every well-dressed girl has a number of rings on each arm, and as these are frequently breaking, the poor creatures suffer much from their love of admiration: but in the female breast, this

is a more powerful motive than the dread of any common pain.

At Chinapatam a family of Linga Banijigaru have the art of making very fine white sugar. The process has always been kept a profound secret by the head of the house, who instructs his successor a short time only before his death. The sugar is made for the sole use of the court.

Another manufacture, for which Chinapatam is celebrated, is that of steel wire for the strings of musical instruments, which are in great esteem, and are sent to remote parts of India.

Since the accession of Tippoo, Rama-giri has been strangely agitated. The town, which was then considerable, he removed from the west side of the river, and placed close under the hill upon which the fort is built. It was then surrounded by a wall, and some other defences of no great importance. The army of Lord Cornwallis summoned the fort; and the garrison, intimidated by the taking of many strong places which they had seen fall, surrendered without any resistance, and for some time our troops kept possession. After the peace Tippoo dismantled the fort, and now the Amildar has again removed the town to the west side of the river, and placed it lower down than its original situation. During the incursions of Lord Cornwallis the inhabitants were deprived of the means of subsistence, and a large proportion of them perished of hunger. I give this, and other similar accounts of the state of population, from the information of the natives, which I believe is just, and rather partial to the British side, partly from flattery, and partly from their being sensible that they never before were under the protection of a people so humane, just, and powerful. The place is dreadfully infested by tigers, especially the fort.

In this hilly tract, there is a race of men called by the other natives Cad' Eriligaru; but who call themselves Cat' Chensu. Here they live in little huts near the villages, and have a small piece of blanket, or cotton cloth, to cover their nakedness. They are reconciled to the other natives, and pay a trifling capitation tax to government. Where the woods are more extensive, they are terrified at the sight of any civilized being, and live absolutely without any clothing, but cover their nakedness with a few leaves. In these forests they dwell in caves, or under bushes, which they make a better shelter from the weather, by adding small branches from other trees. When the civilized part of this tribe go into the woods to visit their relations, or to trade with them, they must throw off their rags, lest they should be mistaken for a villager, in which case none of the Chensu would approach.

The language of the Chensu is a dialect of the Tamul, with occasionally a few Karnata or Telinga words intermixed. Those who live in the villages have taken the Pancham Banijigaru as their chiefs; they trade chiefly with them, and call them their Swamis, or lords; but, although they have learned to invoke the name of Siva, they do not wear the Lingam. Those in the woods have either no religion, or some simple one with which those here are unacquainted. The people of this country attribute to the Chensu the power of bewitching tigers; and my Brahman gravely informed me, that the Chensu women, when they went out to procure food, left their infants in charge of one of these ferocious beasts. The Chensu of course deny their possessing any such power; but allege, that the art is known to another rude tribe named Soligaru, who inhabit the southern Ghats which separate this country from Coimbatore.

The Chensu here live upon game, wild roots, herbs, and fruits; and a little grain, which they purchase

from the farmers. They are enabled to do this by collecting some drugs, honey and wax.

(Here follow accounts of several of the country productions, particularly the sugar canes and various sorts of timber trees; also of the iron mines and iron and steel manufactures.)

From the 22d of June, until the 2d of July, I remained at Bangalore, or Bangaluru; a city which was founded by Hyder, and which, during the judicious government of that prince, became a place of importance. Its trade was then great, and its manufactures numerous. Tippoo began its misfortunes by prohibiting the trade with the dominions of Arcot and Hyderabad, because he detested the powers governing both countries. He then sent large quantities of goods, which he forced the merchants to take at a high rate. These oppressions had greatly injured the place; but it was still populous, and many individuals were rich, when Lord Cornwallis arrived before it, with his army in great distress from want of provision. This reduced him to the necessity of giving the assault immediately, and the town was of course plundered. The rich inhabitants had previously removed their most valuable effects into the fort; but these too fell a prey to the invaders, when that citadel also was taken by storm. After the English left the place, Tippoo encouraged the inhabitants to come back, and by promises allured them to collect together the wrecks of their fortunes, from the different places to which these had been conveyed. No sooner had he effected this, than, under pretence of their having been friendly to the English, he surrounded the place with troops, and fleeced the inhabitants, till even the women were obliged to part with their most trifling ornaments. He then kept them shut up within a hedge, which surrounded the town at the distance of a Coss, till the advance of the army under General Harris made the guard withdraw. The

inhabitants, not knowing whom to trust, immediately dispersed, and for some months the place continued deserted. The people, however, are now flocking to it from all quarters; and although there are few rich individuals, trade and manufactures increase apace; and the imports and exports are estimated already to amount to one fourth of what they were in its most flourishing state. The manufacturer- and petty traders are still very distrustful and timid; but the merchants, many of whom have been at Madras, and are acquainted with British policy, seem to have the utmost confidence in the protection of our government.

(Passing over the ample details of the commerce and manufactures of this place, the first thing that appears generally interesting is the account of the Panchangas or almanack-makers.)

These Panchangas are poor ignorant Brahmans, who get almanacks from some one skilled in astronomy. This person marks the days, which correspond with the times in the solar year, that usually produce changes in the weather, and states them to be under the influence of such and such conjunctions of stars, male, female, and neuter; and every one knows the tendency of these conjunctions to produce certain changes in the weather. The poor Panchangas are as much in the dark as their neighbours, and actually believe that the year consists of 365 days, six of which are lost, nobody can tell how. As for the skill in astrology by which the learned are supposed to be able to foretel the seasons, I have never met with even a Vaidika Brahman, that doubted its existence. It is, however, looked upon as a common science, as not having any thing miraculous in it, nor being communicated to its professors by divine favour.

The office of Panchanga in every part of this country is hereditary, and is always held by a Brahman, who acts as Purohita, or family priest, to all the persons of

pure descent in the town or village. In Bengal, Brahmans who have lost cast, act as Purohitas for the low or impure casts; but both here, and in the lower Carnatic, such an office would be considered as too degrading for even the most reprobate of the sacred order. The office of Purohita consists in reading at certain ceremonies, such as marriages, births, funerals, the building of a new house, or the like, what are called Mantrams, and Sastrams. Mantrams are certain fixed forms of prayer, or invocations of the deity; and the high dignity of the Brahmans arises from the power which certain Mantrams, pronounced by them, are believed to possess. For instance, by a proper Mantram, the deity may be removed from any inspired image into a pot of holy water; and the image having been ornamented by profane hands, the deity may be again transferred back from the pot of water. Sastrams are portions of the writings esteemed sacred; and of which certain parts are appointed to be read on particular occasions, such as I have above mentioned.

I assembled at different times the chief persons of some of the most conspicuous casts at Bangalore, and procured from them the following account of their customs.

The Banijigas, or Banijigaru, are in this country a very numerous class, and are of three kinds, the Pancham, the Jaina, and the Telinga Banijigaru.

The Pancham Banijigaru are by the Mussulmans called Lingait, as being the chief persons of the sect, who wear, round their necks, a silver box containing an image of Siva in shape of the Linga, under which form only he is ever worshipped. From this circumstance they are also called Sivabhaetaru, and Lingabuntaru; but in this country there are many other lower casts, who wear the same badge of religion. The Pancham Banijigaru are also the heads of the

right hand side. They admit of no distinction of cast among themselves, except that arising from a dedication to the service of God ; but they do not admit of any proselytes from other Hindu races ; nor do they intermarry with any of the lower casts that wear the Linga. The Brahmans allege, that they are Sudras ; but this, in general, they earnestly deny. The manner in which the Brahmans reason with them is this: you are, say they, neither Brahman, Kshatri, nor Vaisya. If therefore you are not Sudras, you must belong to one of the low, or impure casts. Many of the Lingait, rather than endure such a terrible degradation, are induced to acknowledge themselves of the Sudra cast. It must however be observed, that Vanija, from which their name is probably derived, is said to be a Sanscrit word, signifying any person of the Vaisya cast who follows trade.

The Pancham Banijgaru are divided into a number of tribes, which seem to derive their names from certain places where they were formerly settled. Two persons of different tribes never intermarry ; but all persons of the cast can eat together, and the whole are under the jurisdiction of the head man (Pedda Chitty,) of whatever tribe he may be. This office is, as usual, hereditary ; and the person who enjoys it is exempted by government from house rent, and from one half of the customs on his goods. He finds merchants coming from a distance in lodging and warehouses, settles disputes among his clan, and punishes them for misdemeanours. In general he is supported by the officers of government, who punish such of his followers as do not give him the customary obedience. His judicial authority, however, is not arbitrary. All his proceedings are open ; and he cannot act contrary to the advice of his council, which consists of all the old and respectable men of the cast.

Besides this division into tribes, which arises from

the names of places, there seem to be other distinctions among the Linga Banijigas; some are called Aray, that is, Marattahs, and some Teliga, that is, Telingas; and neither of these ever intermarry with each other, or with those who are of the Karnata nation. Some persons allege, that Pancham, the title commonly given to the whole, is only the name of a division; and that there are also Linga Banijigas called Budugulu, Lalgunderu, and Turcanaru.

The Pancham Banijigaru are chiefly traders. They may however follow any profession, except such as belong to the most disgraced casts; and this exception seems rather to arise from a wish to keep themselves respectable, than from any positive law. Like all other worshippers of Siva, they bury the dead, and never offer sacrifices. They do not purchase their wives, of whom they may marry as many as they please. The women are not confined, but cannot marry a second husband; and after the signs of puberty appear, a girl is no longer marriageable. Adultery is very rare; that is to say, among the women; for among the people of this country the term is never applied to the infidelity of married men. The Pancham Banijigas never eat animal food, nor take any intoxicating substance. They cannot eat, except when the sun shines; of course, in cloudy days they are under the necessity of fasting.

Like most other Hindu casts, the Pancham Banijigas consist of a portion that follow worldly affairs, and another that dedicate themselves entirely to what they call the service of the Gods; that is to say, idleness, meditation, prayer, abstinence, and the mortification of the passions. Among this cast, these consecrated persons are called Jangamas, Einaru, or Wodearu. Any Pancham Banijiga, who is qualified by his education and manners, may become a Jangama; but the descendants of a Jangama never betake themselves to

honest industry. They always subsist upon charity; and most of them wander about with a great number of small bells tied to their legs and arms, in order to give the inhabitants of the villages notice of their presence; so that they may come out to invite the holy men to their houses, or to bestow charity. Many others live about the Matas, or colleges of the Gurus of the cast, and act as their servants.

The Gurus or Swamalus of the Pancham Banijigaru are Sannyasis; that is, men who have forsaken all; and they possess an absolute authority in all religious matters, among which is included the chastity of the women. Of these Gurus, or Sannyasis, there are four, that are called thrones, and whose Matams are called Baly-hully; Hujiny, near Nagara; Sri-shela, near Nundyal; and Canelly, near Bangaluru. These thrones seem to be independent of each other; and their occupants, for the time being, are supposed to be actual incarnations of Siva. When a Guru leaves this world and is re-united to Siva in heaven, he is in general succeeded by a person of his own nomination. The Guru generally educates four or five children of his own family, with a view of choosing the fittest of them for his successor. These pupils are taken into the Matams at five or six years of age, and, until they attain their thirteenth year, are called Mari; after which they are not by name distinguished from the common Jangamas; but if they choose to marry, they must relinquish all hopes of becoming a Guru. The pupil is made a Guru (sage,) or an incarnation of God, by receiving from his master a particular Upadesa; and in case of a Guru's dying without having disclosed this awful secret, the other Gurus assemble, appoint the most promising pupil to succeed, and at the same time deliver to him the Upadesa of his rank. The Guru, when he pleases, may marry; but he is thereby degraded from being a portion of the divinity, and

from his power; and no one has yet been found so desirous of marriage, as to relinquish these pre-eminencies.

There are many inferior Matams which are occupied by Sannyasis, called Mahantina. These originally received an Upadesa from some of the four chief Gurus, and were sent to distant parts to manage the concerns of their superiors; but, though they all acknowledge the superiority of the four Gurus, yet they educate pupils in the same manner; and from among these appoint their successor, by teaching him their Upadesa. These pupils, till they arrive at the age of puberty, are called Putta Devaru. The Mahantina having sent deputies to different places, even these have now assumed a separate jurisdiction, and educate their own successors.

The Mahantina attend at marriages and funerals, and punish all persons of the cast, for every kind of offence against religion, by ordering every good man to avoid communication with the delinquent. This excommunication is not removed, till, by the intercession of friends, and the most humiliating requests of the offender, he obtains pardon by paying a fine under the name of charity. On this occasion, the Mahantina bestow some consecrated water and victuals, which wipe away the offence. The Gurus occasionally visit the different Mahantina through the country; but it is the Guru only of the Matam from whence the Mahantina originally came, that possesses any jurisdiction over the inferior.

The Pancham Banijigaru worship only Siva, his wife, and his sons: but they allege, that Brahma and Vishnu are the same with Siva. They suppose, that their sect has existed from the beginning of the world; but that at the time of Bejala Raja, who reigned about 720 years ago at Kalyana Pattana, the kings and most of the people were Jainas. At this time Baswana, the

supposed son of a Brahman, became prime minister of the Raja, and restored the worship of Siva. Many of the Jainas were converted, and their descendants now form the Jaina Banijigaru, who, although they have the same religion with the Pancham, are never admitted to the priesthood, nor to intermarry with the original sect. Bejala Raja having been put to death by Jagadiva and Bomanna, two servants of Baswana, that minister reigned in his stead; and then promulgated the law which this sect now follow; and this, with an account of all the actions of Baswana, are contained in a book called Baswana Purana; which was written by a Brahman called Bhimakavi, at the desire of Baswana. The sect are in possession of another book of great authority. It consists of six Sastrams written by a Jangama named Nijaguna, who, in the conversation which he had with an image of Siva at a temple on a hill near Ellanduru, received the necessary instruction. After he had finished the book, this Jangama did not die; but the image, opening, received him into its substance. It continues ever since to be held in great estimation. These books are open to the vulgar; but it is said, that the Jangamas have some books which are kept secret.

The Teliga Banijigaru derive their name from having originally come from the Telinga country, which, in the dialect of Karnata, is called Teliga. They all retain the Telinga language, and allege that all Banijigas are descended from a person called Prithivi Malachitty. By his first wife, who was of the Vishnu sect, he had the ancestors of their cast; and by his second wife, who worshipped Iswara, or Siva, he had the ancestors of the Lingabantaru. They are evidently an inferior people, and more ignorant than the other Banijigas, owing probably to their being under the Brahmans, who exclude their followers from a share of their learning. In the Teliga language they are called Ba-

lija; whence, probably, is derived the name Buljerwar, which is bestowed by the Mussulmans on all Banijigas.

The true Teliga Banijigas are merchants and traders of all kinds, farmers, and farmers servants, and porters for the transportation of goods or baggage; but never artists, nor mechanics. They are divided into a number of tribes, all of which can eat together; but one tribe never marries with another. The chiefs of the Lingabantas have a civil jurisdiction over the Teliga Banijigaru; but in order to settle matters relating to their own cast, they choose the man whom they judge to be most capable; and in the absence of their Gurus, this man calls an assembly of the elders, and settles the affair.

Their Gurus are all hereditary chiefs of the Sri Vaishnavam Brahmans, and never punish any delinquent without the advice of a council of elders. In their visits, these Gurus live in the temples, and assemble the people in order to collect their contributions, and to bestow Upadesa and Chacrantikam on such as choose to receive them. The Panchanga acts as their Purohita, attending at births, marriages, and funerals, and on each occasion receives charity.

Among the Teliga Banijigaru the custom of Daseri prevails. A Daseri is a man dedicated to the service of the Tripathi Vishnu; that is to say, who subsists by begging in the name of that idol. When a sick man is in great danger, he frequently vows, if he recovers, to take Daseri, or to make one of his sons assume that profession; and ever afterwards the eldest son of the family must follow that business, but the younger sons follow some industrious employment. The Daseri may marry, and may be a rich man; as the younger branches of his family live in his house, and cultivate the ground, or carry on trade; but he himself wanders about, and collects grain, and small

money, from those who are charitable. They get by rote a prayer in Telinga poetry, which they constantly bawl out in the streets, and endeavour farther to attract notice by blowing on a conch. It seems to be only the Sudras of the Vishnu sect that follow this idle life, and few of them are able either to read or write.

The Telinga Banijigaru are acknowledged to be true Sudras, and they allow this to be the case. A few of them learn to read and write accompts, but they never attempt any higher kind of learning. They eat sheep, goats, hogs, fowls, and fish, and may use Bang; but they ought not to drink spirituous liquors. They bury the dead, and the women formerly used to bury themselves alive with their deceased husbands; but this custom has fallen into disuse. They pray to Vishnu, and all the gods of his family; and also to Dharma Raja, an inferior god of a beneficent nature; but with the Brahmans he is not an object of worship. In case of danger, they offer bloody sacrifices to several destructive spirits, such as Marima, Putalima, Mutialima, and Gungoma, which is a lump of mud made into a sort of temporary image. The Brahmans of this country abhor this kind of worship, and call all these gods of the vulgar evil spirits, Saktis, or ministers of Siva. They never offer sacrifices at the temples of these deities, and much less ever act as their Pujaris. Influenced, however, by superstition, although they condemn the practice, they in sickness occasionally send a small offering of fruit or money to these deities; but, being ashamed to do it publicly, the present is generally conveyed by some child, who may be supposed to have made the offering by mistake. The small temples of these deities are very numerous, and the Pujaris are in general of the impure casts. I am inclined indeed to believe, that they are the original gods of the country; and that these impure casts are the remains of the rude tribes that occupied the country before the origin of the

Brahmins, or other sects, that introduced forms of worship more complicated, and more favourable to the priesthood.

Many of the people who burn lime are a kind of low Teliga Banijigaru, as they can eat in the houses of that class : but their native language is the Karnataka, or Canarese ; and the two tribes do not intermarry. They are divided into several families, and no man marries out of his own ; but they can all eat together. They have hereditary chiefs, who settle disputes relating to cast ; but in civil affairs they are subject to the chiefs of the Pancham Banijigaru. They do not wear the Linga, yet they consider as their Guru the Nidamavudy Swamalu, who is a Mahantina Einaru, and lives in the Bala-pura district. They never eat with the sect of Siva ; and use animal food, and Bang ; but are not allowed to drink spirituous liquors. They bury the dead. They are allowed a plurality of wives, who are not confined, and are so industrious that they are looked upon as a support to their husbands. They are never divorced, except for adultery ; and if their infidelity has not been with a man of a very low cast, the parties are frequently reconciled by the Swamalu, who makes them eat together some consecrated victuals, which, with some holy water, puts an end to all differences. None of them can either read or write. They never become Daseri. The god of their cast is Vencaty Ramana, or the Tripathi Vishnu : but they pray also to Dharma Raja, and offer sacrifices to Marima, and other destructive spirits.

Another inferior kind of Teliga Banijigas are the Goni makers. They will willingly eat in the houses of that cast ; but these will not return the compliment. They will also eat the meat prepared by a Pancham Banijiga. They have their own hereditary chiefs, who are as ignorant as their followers, none of them being able either to read or write. Some of them are farmers,

and some are small traders, which does not effect any difference in cast. They do not wear the Linga, and their Guru is one of the hereditary chiefs of the Sri Vaishnavam Brahmans, whose family title is Tata Acharya. The present Guru, named Rama Acharlu, lives here. Those who are natives of this country bury their dead, and the Goni makers of the lower Carnatic burn theirs ; but this does not prevent the two from intermarrying. They are allowed a plurality of wives. Without danger of losing cast they can eat hogs, fowls, mutton, and fish, and can drink spirituous liquors.

The Devangas are a set of weavers, consisting of two nations, Karnata, and Telinga.

The Karnata or Canara Devangas in this country all wear the Linga, but are a distinct cast from the Pan-cham Banijigas, with whom they neither eat nor intermarry. The same is the case between them and the Teliga Devangas. Their Guru is Cari Baswa-uppa, who, from the place of his residence, is commonly called the Nidamavudy Swamalu. The Devangas pretend that he is totally independent of the Gurus of the Linga Banijigaru ; but I have reason to think that this is a vain piece of pride, and that he is one of the Mahantina before mentioned. The Guru sends Jangamas to all the villages where Devangas reside, and receives contributions under the name of charity. Owing to a dispute about the burning of the body of the Raja's mother, this priest incurred the heavy displeasure of Tippoo, and was under the necessity of flying to the dominions of the Nabob of Arcot, and still remains there at Trinomaly. The learning is chiefly confined to the Swamalu and his pupils. Most of the Jangamas are acknowledged, even by their followers, to be very ignorant. The sect have a book called Devanga Purana, which every one may read. It was written by Devanga Muni, the common ancestor of the race. The Jangamas read the Baswana Purana, and possess many

books that the Devangas are not permitted to see. Out of these they repeat portions to the laity at the annual ceremony performed in memory of their deceased parents, at births, and at funerals. These portions are committed to memory by the Jangamas, it not being lawful for the laity even to look at the books; but as these are written in the vulgar language, and of course are understood by every one, the Devangas are laughed at by their neighbours for considering them as of any value. The Panchanga attends at marriages, and reads a Mantram in Sanskrit; which, being unintelligible, is very highly valued. The knowledge of the laity is confined to the keeping of accòmpts and writing letters. The Gurus and Jangamas possess the same authority over the Devangas, as they do over the Pancham Banijigas.

The proper god of the cast is Iswara or Siva, and his wife and family; especially his servant the Baswa, and his son Ganesa, who has particular authority over the loom, and, when his worship is neglected, is apt to make it go wrong.

The hereditary chiefs of the Canara Devangas are called Ijyamana. With the assistance of a council of the elders, these chiefs take cognizance of all offences against the ceremonies of cast. They reprimand for small offences; for those of a higher nature, excommunicate; and, in cases of great importance, send the accused person to the Swamalu for his decision. The chiefs and councils endeavour to settle all civil disputes between members of the cast, first by admonition; then by excommunication of those who are unreasonable; and finally by applying to the officers of government, who generally enforce the decrees of the Ijyamanas.

The whole of the Canara Devangas can intermarry. They are allowed a plurality of wives, which they purchase from their parents, paying from 4 to 16 pagedas (1*l.* 6*s.* 2¼*d.*—5*l.* 7*s.* 5½*d.*) for each, according to their

circumstances. The wives are not shut up, nor are they ever divorced except for adultery. They eat no animal food, nor use any intoxicating substance, except as a medicine. They bury the dead, and believe that after death good men are united to God, bad men suffer transmigration. The Nidamavudy Swamalu is looked upon as the same with Iswara, and even a common Jangama is considered as a portion of the deity.

The Teliga Devangas retain their native Telinga language, but are divided into two sects; of whom one worships Vishnu, and the other Iswara; but both sects intermarry, the wife always adopting the religion of the husband.

The Teliga Devangas of the sect of Siva do not wear the Linga, although they consider Cari Baswa-uppa as their Guru. This priest admonishes them to wash their heads, and to pray regularly to Iswara; and, as usual, requires from them contributions. He has a small due on every marriage. The Panchanga reads Mantrams at births, marriages, and funerals; at the Amavasya, or last day of the lunar month, and at the Tithi, or day on which their parents died; on both of which days a fast, in commemoration of their deceased parents, is observed by the greater part of the Hindu race. On these occasions the Jangamas attend, but merely to receive charity. Concerning a future life, they have similar opinions with those who wear the Linga. They offer bloody sacrifices to the Saktis. They bury the dead; and the custom of the widow burying herself alive with her husband's body was once prevalent among them, but has now become obsolete. Girls, after the age of puberty, continue to be marriageable. A man is allowed to take many wives, but is not permitted to shut them up, nor to divorce them for any cause except adultery. The men confine their learning to the being able to read and write accompts. They eat fowls, fish, hogs, sheep,

and goats, but account it unlawful to drink spirituous liquors.

The Teliga Devangas of the Vishnu sect are followers of the Sri Vaishnavam Brahmans, and are acknowledged by them to be Sudras.

The hereditary chiefs, or Ijyamanas, of all the Devangas are the same ; each man in the place submitting to the authority of the chief of the sect that is most numerous.

The Shaynagas, or Shaynagaru, form a very numerous and wealthy class of weavers. They are divided into two nations, Telinga, and Canara ; but of the former, there are none in this neighbourhood.

Although by far the greater part of the Canara Shaynagas are settled below the Ghats, in countries where the Tamul language is spoken ; and though all these who are settled now in this neighbourhood came up from the lower Carnatic about eighty or a hundred years ago ; yet the whole cast retain the language of Karnata as their native tongue. This confirms the truth of a tradition prevalent among them, of their having all originally gone down from this country ; but they can assign no date, nor any reason for such an emigration. They are divided into two classes ; one dedicated to Religion, and called Einaru, Jangamas, or Wodearu ; the other follow lay professions. All the weavers can intermarry ; but they are never honoured by an intermarriage with the Einaru, nor are they ever admitted into that sacred order. They wear the Lingam, and consider their priests as portions of the deity. They bury the dead. They can eat in the house of a Pancham Banijiga ; but the two casts never intermarry.

The hereditary chiefs of the Canara Shaynagas are called Ijyamana, and, with a council of elders, possess the sole cognizance of transgressions against the rules of cast, as well as of civil disputes ; for the power of

the Jangamas is confined to admonition. They do not shut up their women; and are not allowed to take a second wife, unless the first dies, or has no children. When a man marries his first wife, he must give her father 101 Fanams, or 3*l.* 7*s.* 10*d.* for a second he must give 131 Fanams, or 4*l.* 7*s.* 11 $\frac{3}{4}$ *d.* No divorce can take place, except for adultery on the side of the woman; the wife in India having no remedy for her husband's infidelity except her tongue; and in case of her being too free in the use of that weapon, the men very frequently repress it by a beating.

The weavers learn to read and write accompts, and letters on business; but in this country these are reckoned very mean accomplishments. A plain composition in prose, and consisting merely of common sense, is looked upon as a kind of reading beneath the dignity of a man of learning, who ought always to compose in poetry; and the more obscure he renders his meaning by allegories, the better. The books containing the doctrines of the sect are confined entirely to the Einaru, whose duty it is to explain them to the laymen. The chief book in use among them is called the Markandiya Purana; and they do not receive as canonical the Baswana Purana.

Among the Einaru of the Shaynagas are several high priests called Putta Devarus or Swamalus. These are all Sannyasis, and seem to be independent of each other. Those which are known to the people here, are, Sankara Devaru, who lives at Changamau near Trinomaly; Blusagara Swami, at Narasingha pura, near Arnee; Gangadhara Swami, at Kunji; Senavera Devaru, at Chinamangala near Trinomaly; and Gurusiddha Devaru, at Trinomaly; all which places are in the lower Carnatic. These Putta Devaru have their Matams at the places above mentioned; but travel occasionally through the country occupied by the weavers, collecting the contributions of the charitable,

bestowing advice on the adults, and the Linga on the children, who receive it with some particular ceremonies. Each of the Putta Devarus educates a boy, who is of the sacred class by birth, who is intended to be the successor of his master, and who is called Mari. The Putta Devaru, if he chooses, may deliver over his office to the Mari, and take a wife; in which case he is degraded to the rank of a common Einaru. This is frequently done, as my informants were obliged to confess; though they did so with great reluctance; for they were unwilling to disgrace their Swamalus before their neighbours, who consider celibacy as a much more honourable state than marriage. The married Einaru have their houses near the different Matams. Some of them live with the Sannyasis, and are their menial servants; but the greater part of them, that are able to undergo the fatigue, wander about to collect charity for their support. In the lower Carnatic they are said to sell glass rings, and other trinkets.

The people of this cast, with whom I conversed, were either so ignorant, or so unwilling to speak, on the subject of their religion, that I cannot depend much on what they said. The Jangamas of the Pancham Banijigaru allege, that the Swamalus of the Shaynagas are of their sect: and the Mahantina, no doubt, attend at the funerals and other public ceremonies of the Shaynagas; but those allege that this is merely for the purpose of begging, and that they perform no part of the ceremony. The Panchanga reads Mantrams at marriages and births, and receives the usual fees.

The Coramas, or Coramaru, are a set of people, considered by the Brahmans as of an impure or mixed breed. They make baskets, and trade in grain and salt to a considerable extent; but none of them can read or write. They live, in general, in small camps of moveable huts, which are sometimes stationary near large towns; but they are often in a state of daily mo-

tion, while the people are following their mercantile concerns. The Coramas consist of four families, Maydraguta, Cavadiru, Maynapatru, and Satipatru. These are analogous to the Gotrams of the Brahmans; for a man and woman of the same family never intermarry, being considered as too nearly allied by kindred. The men are allowed a plurality of wives, and purchase them from their parents. The agreement is made for a certain number of Fanams, which are to be paid by instalments, as they can be procured by the young woman's industry; for the women of this cast are very diligent in spinning, and carrying on petty traffic. When the bargain has been made, the bridegroom provides four sheep, and some country rum, and gives a feast to the cast; concluding the ceremony by wrapping a piece of new cloth round his bride. Should a man's wife prove unfaithful, he generally contents himself with giving her a beating, as she is too valuable to be parted with on slight grounds; but, if he chooses, she may be divorced. In this case, he must assemble the cast to a feast, where he publicly declares his resolution; and the woman is then at liberty to marry any person that she chooses, who is willing to take her.

The Coramas do not follow nor employ the Brahmans; nor have they any priests, or sacred order. When in distress, they chiefly invoke Vencaty Ramana, the Tripathi Vishnu, and vow small offerings of money to his temple, should they escape. They frequently go into the woods, and sacrifice fowls, pigs, goats, and sheep, to Muni, who is a male deity, and is said by the Brahmans to be a servant of Iswara; but of this circumstance the Coramas profess ignorance. They, as usual, eat the sacrifices. They have no images, nor do they worship any. Once in two or three years the Coramas of a village make a collection among themselves, and purchase a brass pot, in which they put five branches of the *Melia azadirachta*, and a cocoa-

nut. This is covered with flowers, and sprinkled with sandal-wood water. It is kept in a small temporary shed for three days, during which time the people feast and drink, sacrificing lambs and fowls to Marima, the daughter of Siva. At the end of the three days they throw the pot into the water.

The Panchalas, or Panchalaru, a name corrupted by the Mussulmans into Pansheal, are a cast that follow five different trades, goldsmiths, carpenters, blacksmiths, masons, and coppersmiths. These occupations do not occasion any difference of cast; the son of a man of any one of the trades, may, if he pleases, follow any other, and all of them can eat together and intermarry. Each trade, it is true, has a head man; but the whole are subject to one hereditary chief, who is here a goldsmith. He is the leader of the left-hand side; and at present the dispute between him and the chief of the Banijigas runs so high, that government have been obliged to part the town into two divisions. In the one of these the right-hand side is not allowed to perform any ceremonies, nor to go in procession; and the other division is kept equally sacred from the intrusions of their adversaries. The head-man of the goldsmiths has a similar jurisdiction with other chiefs of casts; and, with the assistance of his council, can levy fines, which are given to the goddess Kali; that is to say, to her priest.

The Panchalaru are divided into two sects; one worshipping Siva, the other adoring Vishnu; but this does not produce any schism; the two parties eating together, and intermarrying; and when this happens, the wife adopts the religion of her husband. Kali is considered as the proper deity of the cast; but receives no bloody sacrifices from her votaries. Both sects are prohibited from animal food, from spirituous liquors, from divorce (except in case of adultery,) and from marrying a girl that has arrived at the age of

puberty. The Brahmans read Mantrams at the births, marriages, and funerals of both sects; and no distinction is made by either, whether the Brahman be a worshipper of Siva, or of Vishnu.

The most numerous and richest of the Panchalas belong to the sect of Siva, and wear the Linga; but they have nothing in common with the Pancham Bannijigas, and in fact are their most bitter enemies. This sect bury the dead.

The Panchalas who worship Vishnu are called Bago-ta, and have among them a family dedicated to religion. The eldest son of this family always succeeds to the dignity of Guru on the death of his father; the other male branches of the family are supported by the contributions of the sect, and pass their time in devotion and study. The women of the family intermarry with the working men of the cast. The Guru is named Vipur Vencaty Acharya; Vipur being his name, and Vencaty Acharya his title. He lives at Wadiga-palla; which is twelve cosses from Bangalore, and in the Dodā Bala-purā district. He travels about among his followers, receiving their contributions, and bestowing Upadesa, and Chakrantikam, or Mudradarāna as it is called in the Sanskrit language.

The Madigas, or Madigaru, are looked upon as a very low cast. They dress hides, make shoes, and some of them cultivate the ground, acting as servants to the farmers. They are divided into small tribes of ten or twelve houses, and intermarry with the daughters of these houses only, in order to be certain of the purity of their race; of which they seem to be as fond, as those casts that are esteemed infinitely superior in rank. Some of the richer among them take two or more wives; but this is not common, as a girl's father requires from 30 to 80 fanams (1*l.* 0*s.* 1 $\frac{3}{4}$ *d.*—2*l.* 13*s.* 8 $\frac{3}{4}$ *d.*) They never divorce their wives for any crime, except adultery. They eat carrion, and all manner of animal

food, and avowedly drink spirituous liquors. Their religious worship seems to be exactly the same with that of the Coramaru; but they have a priestly tribe, who never intermarry with the laity, who live entirely on their contributions, and are called Jambu. There is a Matam of Jambu at Cuddapa; and the office of high priest there is hereditary. This person takes frequent rounds through the country, collecting money, and admonishing his followers. I have never seen any of the Jambu; and, if they have any learning among them, they keep it entirely among themselves, as none of the laity can either read or write.

The Madigaru, who by the English of Madras are called Siclars, have no hereditary chiefs; but, in case of any fault being committed by a person of the cast, the elders assemble, and punish him according to custom.

The Rungaru are a tribe admitted to be of the Sudra cast. They are taylors and printers of calico cloths. They have hereditary chiefs, with the usual jurisdiction, and follow the rules of their cast. Their Guru is an hereditary chief of the Sri Vaishnavam, who resides at Seringapatam. He punishes obstinate offenders, and bestows Upadesa; and in return takes their contributions. He does not favour this cast by giving them Chakrantikam.

The Jotyphanada, or Jotynagarada Ganagaru, are a kind of oil-makers, who deal largely in that commodity, and have two oxen in their mills. They pretend to be of the Bheri, or Nagarada sect of the Vaisya cast; but this is not admitted by either the Bheri or Brahmans. They are a real Karnataca tribe. Two families here wear the Linga, and are not admitted either to eat or intermarry with the others, who are all followers of one of the hereditary chiefs of the Sri Vaishnavam Brahmans, who lives here, and is called Nullary Chakravarti. He bestows on them Upadesa,

and sometimes Chakrantikam, but that rarely. When they marry, he gives them a string or thread, to be worn over the shoulder. This should be given to the real Vaisya only; but a relaxation is made in their favour, as they pay for the badge; and the preservation of the privileges of the lower casts is looked upon as a matter of very little importance. The Guru comes sometimes in person, and at others sends his agents, to levy the dues which are paid at marriages, and to receive the casual charity that is given according to the ability and disposition of his followers.

These oil-makers offer sacrifices to the Saktis, or destructive powers; making vows to do so, when they are in sickness or distress. Some of them take Daseri; and their descendants ever afterwards follow the same manner of living, and refuse to intermarry with the industrious part of the cast, whom they consider as their inferiors. Some of the oil-makers burn, and some bury the dead. There have been instances, in the memory of man, of some of their widows having burned themselves along with the bodies of their husbands; but it is a very rare occurrence. Their wives can be divorced for adultery only, and are not shut up, although the men are allowed a plurality of women. They eat no animal food, nor is it lawful for them to drink spirituous liquors. They possess no learning, farther than being able to read and write accounts; and a few poems in the Andray, or poetical language of Telingana, which the Daseri commit to memory.

The people who, in the language of Karnata, are called Chitrakaru, are commonly better known by the Mussulman appellation Jinigar, or Jiligar. They make chests, trunks, scrutoires, beds, and palankeens, paint houses, draw pictures of the gods and of women, gild, act as tailors, make gold thread, and sword scabbards, turn wood, and bind books. They never cultivate the ground, nor act as merchants. They

pretend to be of the Kshatriya cast; and their Guru, in consequence, indulges them with a thread like that of the Brahmans; but their pretensions to high rank are entirely disavowed by all other casts. They have among them some rudiments of learning. In the Bra-manda Purana, which is the book that they consider as appropriated to their cast, it is related, they say, that their ancestors, on account of some injury done to the Brahmans, were condemned to follow their present mechanical operations. They are divided into two sects; one worshipping Siva, and the other Vishnu; but this division produces no difference of cast, as they can all eat and marry together, the wife, as usual, adopting the religion of her husband. The worshippers of Siva do not wear the Linga, but are followers of the Smartal Brahmans. A Vaidika Brahman residing here bestows the thread and Upadesa, and attends at births, marriages, and funerals, which are performed on the pile, and are sometimes accompanied by the sacrifice of a wife. Those who worship Vishnu are followers of the Sri Vaishnavam Brahmans. — Neither division of these people eat animal food, nor drink spirituous liquors. They are allowed plurality of women, but do not confine them. Like all other tribes of this country, however, they do not willingly admit any person of a different race into the inner apartments of their houses; especially if he be of a cast that they consider as inferior to their own; persons of their own tribe, and those whom they consider as of higher rank, can go into every part of their house, except the kitchen. The circumstances which seem chiefly to add dignity to a cast are, its being restricted from the pleasures of the world, especially those of the table; the following no useful employment; and the being dedicated to what they call piety and learning. Almost every man endeavours, as much as possible, to assume at least the external appearance of

these qualifications; and in the people of this country an hypocritical cant is a remarkable feature. Even young men of active professions, when talking on business, will frequently turn up their eyes to heaven, and make pious ejaculations attended with heavy sighs.

The Shalay are a cast of weavers, divided into two distinct tribes, that never intermarry, and have separate hereditary chiefs. They are of Telinga origin, and in their families retain that language: according to tradition, they have been in this country for six generations.

The Samay Shalay wear the Linga, and of course are worshippers of Iswara, and the gods of his family. They reject the worship of the Saktis, or destructive powers. Their Gurus are the Einaru of the Pancham Banijigas, with which cast the Samay Shalay can eat, but they cannot intermarry. When their Guru visits the town, each Shalay of this sect must present him with two Fanams (1s. 4d.); and when a Samay Shalay waits on the Guru at the Matam, he must make an offering of ten Fanams, (6s. 8½d.). The Guru does not give Upadesa; but, in place of it bestows the Linga. In case of the Guru's absence, this may be done by any Einaru. The Einaru attends at births, marriages, funerals, and on the occasion of building a new house. The Panchanga attends at marriages to read the Mantrams, or service proper for the ceremony, and receives the usual fees. On these occasions, the Einaru washes the bridegroom's feet, and gives him some consecrated victuals. They bury the dead, and the widow is sometimes buried alive at the same time, but not in the same grave with the deceased husband. Widows cannot marry a second time, as is the case throughout India with females of any cast above those that are reckoned impure. The men are allowed a plurality of wives; but, except for adultery, can neither confine nor divorce them. They cannot legally

eat animal food, nor drink spirituous liquors. The laymen are permitted to read several Puranas; such as the Baswa Purana, which gives an account of the laws of their religion: and the Shalayswara Purana, which is extracted from a book called the Brahmanda Purana, and contains the rules of their particular sect, as the original work contains the rules of every sect whatever.

The worshippers of Vishnu, among this class of weavers, are called Padma Shalay, and give the following account of their origin. The whole Shalay formerly wore the Linga; but a house having been possessed by a devil, and this sect having been called upon to cast him out, all their prayers were of no avail. At length ten persons having thrown aside the Linga, and offered up their supplications to Vishnu, they succeeded in expelling the enemy; and ever afterwards followed the worship of this god, in which they have been imitated by many of their brethren. The descendants of these men, who are called Sadana Ashorlu, or the celebrated heroes, never work; and having dedicated themselves to the service of god, live upon the charity of the industrious part of the cast, with whom they disdain to intermarry.

The Guru of the Padma Shalay is Tata Acharya, one of the hereditary chiefs of the S. Vaishnavam Brahmans. He lives at Doda Bala-pura, and bestows Upadesa and Chakrantikam. He has here a deputy, a Vaidika Brahman, who attends at births, marriages, and burials. Widows are never buried alive. The Padma Shalay are allowed a plurality of wives; but cannot confine their women, nor divorce them, except for adultery. They cannot legally eat animal food, nor drink spirituous liquors; but are permitted to use Ganja, or hemp, which the English in India usually call Bang. Some among them are able to read poetry, and have a book called Markandiya Purana, which is

also followed by several sects that wear the Linga, and is said to have been written by a Rishi named Markanda.

The Comatigas say, that they are the only true Vaisya, which is the third in rank of the pure casts; and they pretend, that now they are next in rank to the Brahmans, as the second pure cast has become extinct. In both these pretensions they are supported by all the Brahmans who are not desirous of flattering some Raja that pretends to be a Kshatri. They are found thinly scattered in every part of India, and are not prevented from eating in common, or from intermarriage, by any difference of nation or sect. A Comatiga coming from Kasi or Benares, on being examined, and found to be acquainted with certain customs peculiar to the cast, and which are kept secret, is received here into all families, and may marry any of their women. They deal in cloth, and all kinds of merchandize, especially money and jewels; but are not allowed to sell spirituous liquors, nor any intoxicating substance; nor do they ever cultivate the ground, or follow any mechanical profession. They have hereditary chiefs, called Pedda Chitties; and the chief of each town or district is totally independent of the others. When a town is very large, the chief, for the parts that are remote from his house, appoints inferior officers, who settle trivial disputes. These chiefs possess the usual jurisdiction, and enjoy more than common immunities, for they pay nothing to government. They can in no case act without the assistance of all the elders in the place. The Comatigas are not allowed to take animal food, nor any thing that will intoxicate. Polygamy is allowed to the men, and the women are not divorced for any cause, except adultery. In this country they are not confined; but in the northern parts of Hindoostan the Comatigas follow the example of their neighbours, and shut up their wives. Many of this cast read books composed in poetry; that which is considered

as peculiarly belonging to it, is called *Vaisya Purana*, and is imagined to have been composed by the goddess *Kanyaka Parameswari*, which is one of the names of the wife of *Iswara*. They all burn the dead, and sometimes the widow accompanies on the pile her departed husband. The women are no longer marriageable after the signs of puberty have appeared; and widows are condemned to perpetual celibacy. Some families of this cast worship *Vishnu*, and their Guru is *Bhadra Acharya*, one of the hereditary chiefs of the *Sri Vaishnavam* Brahmans, who resides at *Sri Rangam* near *Tritchinnopoly*. Younger branches of the family reside at different places, and act as deputies for the chief. The one who acts in this neighbourhood resides at *Doda Bala-pura*, and is called *Chicana Botalu*. The other families of this cast worship *Siva*, and have for their Guru a *Sannyasi Brahman* of the *Smartal* sect, who lives at *Sivaganga*, and acknowledges the *Sringa-giri Swamalu* as his superior.

The *Ruddi* are one of the tribes of *Sudra* cast, which being much employed in agriculture are called *Woculigaru* in the language of *Karnata*, and *Cunabi* in that of the *Decany Mussulmans*. Besides cultivating the land, both as farmers and as their servants, they act also as porters, and sometimes carry on a small trade in grain. Like all the other *Sudras* employed in agriculture, they have formed a part of the native foot militia, that seems to have been established throughout India, and in which probably every man of this description was enrolled. The considering the *Kshatriya* as the military cast seems an error. At present, the *Ruddi* frequently serve as *Candashara*, or the armed men, that without discipline collected the revenue, and composed the most considerable body in the armies of all native princes. They appear to form a numerous race of men; many of them live below the Ghats, and some are of *Telinga*, while others are of *Karnata* extraction. They can all eat together,

but they never intermarry, except with particular families, the purity of whose descent they consider as well known. They acknowledge an inferiority to another class of Sudras who cultivate the land, and are called Sadru; for they will eat in the house of a Sadru, but he will not return the compliment by eating in theirs; which, among the Hindus, is a sure criterion of rank. They have Ijyamanas, or hereditary chiefs, possessing the usual jurisdiction and immunities. Some of them can read and write accounts; but none proceed farther in learning. They eat hogs, sheep, goats, venison, and fowls, and can take Bang (or the leaves of the *Cannabis sativa*); but lose cast by drinking spirituous liquors. The men are allowed polygamy; but do not shut up their women, who are very industrious, and perform much of the country labour. They are divided into two sects by a difference of religion; one party worshipping Vishnu, and the other Siva; but this does not prevent intermarriages. Those who worship Vishnu are followers of the Sri Vaishnavam Brahmans; but do not receive either Upadesa or Chakrantikam, contenting themselves with a little holy-water, which they obtain in return for their charity. Those who worship Siva are followers of a kind of Jangamas, but do not wear the Linga. The people with whom I conversed seemed to consider these as the same with the Jangamas of the Pancham Banijigas; but this cast informed me, that they were distinct, and that the Gurus of the Ruddi were the same with those of the Curabaru, whose chief resides at Cangundy in the Bara-mahal. In their visits, the Gurus of both kinds receive from one to ten Fanams (from 8*d.* to 6*s.* 8½*d.*) from each Ruddi, according to his circumstances. The Panchanga attends at births, marriages, funerals, and other ceremonies; and on each occasion receives a Fanam. At the new and full moons, he also gets

some trifling present of grain. Besides the worship of the great gods, they offer sacrifices to the destructive powers; among whom a female spirit, named Chaudeswari, has in this neighbourhood many temples. The Pujari, in at least one of them, is an oil-maker of the cast formerly described, and his office is hereditary. The Ruddi is one of the lowest of the casts employed in agriculture, and allowed to be of pure descent; but many of its members are rich, and are the Gaudas, or hereditary chiefs of villages.

The Bheri are a kind of merchants, who call themselves also Nagaratra, corrupted by the Mussulmans into Nagarit. They pretend to be of the Vaisya cast; but this is denied both by the Brahmans, and by the Comatigas. They deal in drugs, grain, cloth, and money, and travel about in caravans. Some of them are farmers; but they never cultivate the ground with their own hands; nor do they ever follow any mechanical profession. They are divided by religion into two sects, that do not eat together, nor intermarry; and each has its own hereditary chief, who acts independently as to matters of ceremony; but in matters of a civil nature, the chief of the sect that is most numerous in the place assumes the sole authority. These chiefs are called Ijyamana, and possess the usual jurisdiction; but are not indulged with any immunities from taxes. When a man wants to marry, he goes to his hereditary chief, as is indeed usual with all the higher casts, presents him with betel, and discloses his intention. The chief sends for the father of the girl, and endeavours to bring the matter to a favourable conclusion. As for the girl, she is not at all consulted, and is indeed too young to have formed any attachments, as she must be married before any signs of puberty appear; for afterwards she is considered as being deflowered, and incapable of marriage. Owing to the custom of polygamy, however, very few of the women in this country live in a

state of celibacy, except young widows of the higher casts, who never can marry again, and who are very numerous; for matches between old men and mere children are common. The comfort of having children, however, is, in general all the pleasure that married women of rank in India enjoy. Where polygamy prevails, love is little known; or if it does possess a man, he is generally captivated by some artful dancing girl, and not by any of his wives; all of whom were married before they could either excite or feel that passion.

The Nagaratra, who worship Vishnu, are here the most numerous sect. They burn their dead, and the rules of cast require the widow to burn herself with her husband's body; but this custom has fallen into disuse. They do not intermarry with such of their sect as, being originally of the lower Carnatic, speak the Tamul language as their native tongue. Their Guru is Trimula-tata Acharlu, an hereditary chief of the Sri Vaishnavam Brahmans; but, as forming part of the left hand side, they are, in all matters belonging to that division, under the authority of Dharma Siva Acharlu, a Smarthal Sannyassi, and who they say, bestows Upadesa and Chakrantikam on them, in the same manner as their own Guru. My interpreter, however, suspects that in this there is some mistake; as the latter ceremony is performed with the point of Vishnu's spear, which a Smarthal Brahman, so far as he knows, never uses. Their own Guru comes once a year, receives contributions, bestows Upadesa and Chakrantikam, and, as usual, exercises spiritual jurisdiction. The Panchanga acts as their Purohita; and it is of no consequence, whether or not he be of the same sect with them. Some of this cast are able to read poetry, and peruse a book called Vaisya Purana, which they consider as belonging to their cast.

The Palliwanlu are the only persons in the Colar province (of which this is a part) who cultivate kitchen gardens. They also cultivate the ground, both as far-

mers, and as their servants. They are all of Tamul extraction; and, although they have been in this country for many generations, still speak the Tamul language in their own houses, and intermarry with the Palli of Arcot and Vellore. They are properly called Vana Palli, and must be distinguished from the Mina Palli, who are fishermen. This is one of the most numerous of the tribes of the Tamul nation, but is considered as rather low. They have hereditary chiefs called Gaunda, who possess the usual jurisdiction. None of them can read. They are allowed to eat animal food, and to drink spirituous liquors. Their women continue to be marriageable after the age of puberty, and are very laborious. They cannot be divorced for any cause except adultery; but the men are permitted to have a plurality of wives. They bury their dead.

The Palliwanlu have no Guru; but the Panchanga acts as their Purohita at births and marriages, at the Amavasya, and at the annual commemoration of their deceased parents. They wear the mark of Vishnu's sect; and sometimes pray to Vencaty Ramana; but the proper god of the cast is Dharma Raja. His image exactly resemble those of Godama, who is frequently called by that name; but by the people here their god is said to be the eldest brother of the five sons of Pandu who lived at the commencement of this Yugam. He is a beneficent deity, like Godama, abhorring blood and is worshipped by offerings of fruit, flowers, and the like. The Palliwanlu have temples of this god attended by Pujaris of their own cast. Like all the other inhabitants of this country, they are much addicted to the worship of the Saktis, or destructive powers; and endeavour to avert their wrath by bloody sacrifices. These are performed by cutting off the animal's head before the door of the temple, and invoking the deity to partake of the sacrifice. There is no altar, nor the blood sprinkled on the image; and the body serv

the votaries for a feast. The Palliwanlu have temples dedicated to a female spirit of this kind named Mutialima, and served by Pujaris of their own cast. These priests can neither read nor write, but their office is hereditary. Their families can intermarry with those of the laity, who cultivate the priest's garden, and give him annually a suit of clothes. The Palliwanlu also offer sacrifices to Marima, whose Pujaris here are Curubaru; and to Putalima, whose Pujaris are Lingait. They sometimes take the vow of Daseri.

Having finished my inquiries at Bangalore, on July 3d, 1800, I went to Agara, a fortified village two coses distant, which is inhabited by farmers.

The Gauda, called corruptly Gaur, and in the Mussulman language the Potal, is the chief Ryut, or farmer; in the village, and receives the whole dues of government.

The office of Gauda was originally hereditary; but now these persons are appointed by the Amildar, and continue in place so long as they keep up the collections to their supposed value, or until some other man undertakes, by bringing a greater number of farmers, to make the revenue more productive. The Gauda settles all disputes, in the same manner as the hereditary chiefs of casts do. His council always consists of four elders. In case of any delinquency in the village, the Gauda and his council instruct the Shanaboga, or accomptant, to write out a statement of the case, and to transmit it to the Amildar for his information and decision. He frequently advances money for the other farmers, to enable them to pay their rents, and has the whole of their crops as his security. The whole remuneration for his trouble, so far as is avowed, is the share which he receives in the division of the wet crops.

The Shanaboga, called Shanbogue by corruption, and Curnum by the Mussulmans, is the accomptant of the village. He is always a Brahman, and his office is hereditary. He is under the orders of the chief of

the village, who is almost always a Sudra; but the allowances of the accomptant are greater, as he must give up the whole of his time to business. He keeps all the accompts, and writes all the letters as dictated to him by the chief of the village. These two officers ought to be a mutual check on the conduct of each other.

The servants under the chief and accomptant of the village, are the Toti, Talliari, Nirguntty, Tarugara, and Alitigara.

The office of the Toti and Talliari is the same; but the first is of the Whalliaru cast, and the second is either a Madiga or a Bayda. These persons hold their places by hereditary right, and are the watchmen of the village. They are sent on all messages, and as guides for persons travelling on public business. They watch the crops in the day-time, and assist the farmers to do so at night. Their most peculiar duty, however, is to ascertain the boundaries of each field, and of each farmer's possession.

The Nirguntty is generally a Whallia; but sometimes a Sudra holds the office, which is hereditary. His duty is, to divide the water of the tank or canal, and to convey the proper share to each man's field. He, of course, has the charge of the sluices, and of the small canals and drains for watering the fields. He also assists in watching the crops.

The Tarugara, or Aduca, collects the farmers, and prevents them from following any other occupation than that of cultivating the land. The lower classes of people in India are like children; and, except in the more considerable places, where they meet with uncommon encouragement to industry from Europeans, are generally in such a state of apathy, that, without the orders of government, they will hardly do any thing. The duty of the Aduca is to bustle among the farmers, and to call them out to work. He may therefore be called the beadle of the village.

To eight or ten villages there is only one Alitigara, or public measurer. The office is not hereditary, and is often vacant; any one appointed for the time, performing the duty, and taking the perquisites. The persons employed are commonly Whalliaru.

Each Taluc, or district, is divided into small subdivisions called Hoblies, which pay from four to nine thousand pagodas (1,343*l.* 3*s.* 5½*d.*—3,022*l.* 1*s.* 8*d.*). These are managed by a set of officers who are interposed between the Amildars and Gaudas. The head person of a Hobly is by the natives called a Parputty, and by the Mussulmans a Sheikdar. He visits every village to see the state of cultivation and of the tanks, and settles disputes that are above the reach of the Gauda's understanding. In this he is always assisted by the advice of four old men. He ought not to inflict any corporal punishment, without the orders of the Amildar; I have, indeed, seen them dispense with this regulation, but the punishments were not severe. The Parputty receives the rents from the Gaudas, and transmits them to the Amildar. Most of these officers are Brahmans; very few are Sudras.

In each Hobly, or subdivision, there are two accompants, by the natives called Guddy Shanabogas, and by the Mussulmans named Sheristadars. Until Tippoo's time these officers were hereditary, and they have always been Brahmans. In each Hobly, for every thousand pagodas (335*l.* 15*s.* 10¼*d.*) rent that it pays, there is also a Munigar, or a Tahsildar, as he is called by the Mussulmans. These are the deputies of the Parputty to execute his orders.

Every where in Karnata the palanquin-bearers are of Telinga descent, and in their own families speak the language of their original country. In the language of Karnata they are called Teliga Bestas, but in their own dialect they are called Bui. Having assembled those who live here, they gave me the following account of

their cast. Their proper occupations, beside that of carrying the palanquin, are fishing, and the distillation of rum. Wealthy men among them become farmers; but none of the cast hire themselves out as farm-servants. They are acknowledged to be of the Sudra cast, but rather of a low rank. Their hereditary chiefs are called Pedda Bui, which, among the Europeans of Madras, is bestowed on the head man of every gentleman's set. They are allowed a plurality of wives, who are not confined. Though they all can eat together, they never intermarry, but with certain families, which are well known to each other, so as to avoid all danger of an impure race. They are allowed to eat sheep, goats, and fish, but ought to lose cast by drinking spirituous liquors. I well know, however, that this law is very much neglected. They bury the dead, and are all worshippers of Vishnu. They make offerings of fruit and flowers to the Saktis, but never offer bloody sacrifices to these destructive powers. Their Gurus are hereditary chiefs of the Sri Vaishnavam Brahmins, who receive their contributions, and bestow on them holy water, and consecrated victuals; but do not give them Upadesa nor Chakrantikam. At births, marriages, and funerals, the Panchanga, or astrologer, attends as Purohita, or priest. Some of them are taught to read and write accounts; but they never acquire any farther learning.

The potmakers and dyers form one cast, and are all properly called Cumbharu: but those who dye are, on account of their trade, called Nilgaru. The two trades are followed indifferently by persons of the same family; but the cast is divided into two nations, the Telinga and Karnata, that do not intermarry. Those here are of the former nation, and give the following account of themselves.

They retain the Telinga language, being a tribe of that nation. They can eat in the house of a Karnataca,

potter, but he will not return the compliment; as they are allowed to eat animal food, which he abhors. Even among those of the Telinga nation, all good men abstain entirely from this indulgence. It is not lawful for them to drink spirituous liquors. They are allowed polygamy; but do not confine their women, nor divorce them for any cause except adultery. Girls continue to be marriageable after the age of puberty, and are very laborious in making pots. Widows cannot marry again; but it is never expected that they should burn themselves with the dead bodies of their husbands.

They follow no other trades than those of potters and dyers. The hereditary chiefs of this cast are called Gotugaru, or renters, and live at the Kasba, or chief town of the district. They possess the usual jurisdiction, and are exempted from all duties, on condition of collecting the rent that is paid to government by the potmaker of every village. This office is hereditary, and we have seen that, on condition of furnishing the cultivators with pots, he receives considerable dues on all the produce of the land. In many parts of India, the potmaker is bound to supply all travellers with pots for dressing their victuals; but here this is done to such travellers only as are going on public business, and in consideration of this the potter pays nothing for his clay. They use a wheel, but are very unskilful in their art; for they are entirely ignorant of any glazing or enamel.

The potters of the Telinga nation say, that they are of the Salivahanam cast; as that mighty king was the son of one of their women. The Brahmans allege, that she was impregnated by one of the sacred order. These potters wear a thread like the Brahmans, and allege, that they are possessed of Mantrams, or forms of prayer, which they can read, and which are endowed with considerable power. This is altogether denied by

the Brahmans, who laugh at the prayers of the potters, as being low trash in the vulgar language. The potters certainly understand the Andray, or poetical language of their nation, and are possessed of a translation of the Bhagavata Purana in that language.

A few of these potters worship Siva, and are followers of the Smartal Brahmans; but by far the greater part are of Vishnu's side, and follow the hereditary chiefs of the A'ayngar. On their followers of this tribe these Gurus bestow Upadesa, Chakrantikan, and holy water. The renter settles all disputes, and punishes delinquents; the power of the Guru being confined to the bestowing of spiritual gifts, and the receiving of contributions, both as dues on marriages, and as annual tribute, besides what he gets as charity at casual visits. The Panchanga or astrologer, acts as their Purohita, or family priest, and reads Mantrams, or set forms of prayer, in the Sanskrit language, at births, marriages, funerals, new moons, and at the annual commemoration of their father's death, which is only called Tithi when the parties are Brahmans. Some of the potters understand the Sanskrit, so far at least as to be able to repeat the prayer after the astrologer, which is supposed to add considerably to its efficacy. At these ceremonies there attend for charity all the Brahmans of the neighbourhood, who are Vaidikas, and who think that they can get any thing worth their while. These worshippers of Vishnu among the potters never take the vow of Daseri; but when they are sick they sometimes make a vow to live by begging, for a certain number of days after they recover. This is looked upon as very agreeable to the gods, and a sure way of obtaining their favour. They offer bloody sacrifices to the Saktis, or destructive spirits; but never act as priests in their temples. They never pray to Dharma Raja.

After this are detailed accounts of the produce and agriculture of the district, which we pass over.

The trade and manufactures of Colar had been entirely ruined by Tippoo; as it was in the immediate neighbourhood of his enemies dominions, with whom he would allow of no communication. Both are now rapidly on the increase, and exceed even what they were in the reign of Hyder. No army came this way in the last war; but they suffered a little in the invasion by General Smith, and considerably by that of Lord Cornwallis. The merchants suffered much by Tippoo's forcing goods on them at a high rate; and still more by his capriciously forcing them to change the places of their abode. He frequently founded new Bazars, or market towns, and compelled merchants to remove thither; although the place might be quite out of the way by which their trade was usually conducted. From the officers of the Nabob of Arcot, merchants meet with no annoyance.

In the country villages much coarse cloth is made by the Whalliaru weavers. Those in the town are Devan-gas and Shaynigar, who make the white cotton cloth with silk borders called Putaynshina. They make also the muslins called Sada Shilla, and Dutary, and white turbans.

Merchants from Balahari, Advany, Naragunda, Navalagunda, Maynashigy, Jali, and Anagiri, places near the Krishna river, bring cotton wool, cotton thread, dark blue cotton cloth, Terra Japonica, asa-fetida, dates, almonds, and Maltuta, which is used as a dentifrice. The merchants of Balahari take back in cash $\frac{3}{4}$ of the returns, and the remainder in castor-oil, Popli dye, and Jagory. The other merchants take back the whole in cash. The merchants of Hyder-Nagar bring betel-nut, black-pepper, and sandal-wood. They take back cash, and a little white muslin. Here the merchants of Seringapatam purchase cloth with cash. The merchants of Gubi bring betel-nut, and black-pepper; and take back cloth, and some money.

From Sira the same articles are brought; the returns are entirely in cloth. From Bala-pura are brought sugar, and some cloth fitted for the dress of women. From the lower Carnatic the merchants bring salt, and the goods that are imported by sea from Europe, China, Malacca, &c. with a considerable balance of money due from the betel-nut, black-pepper, garlick, tamarinds, Shicai (fruit of the *Mimosa saponaria*), and grain, that are sent from hence. The silk is all brought from Bangalore, and no cotton grows in the country.

In this place are settled a kind of shoemakers called Muchaveru; they are Rajputs, and in their families retain the Hindustany language, as having originally come from the country which the Mussulmans call Agimere. Like all the persons of an unmixed breed from that country, they pretend to be of the Kshatriya cast; but this high rank is denied by the Brahmans to even the highest of the Rajputs, those whose profession is agriculture and arms, and who, the Brahmans say, are merely the highest class of the Sudras, like the Nairs of Malabar, or Kayastas of Bengal. These shoemakers are not allowed to eat nor to intermarry with the Chitrakaru, nor with the weavers, who come from the same country; and much less with the Rajputs properly so called, who are by cast the cultivators and defenders of the soil. They came into this country with Cossin Khan, the general of Aurungzebe, and settled chiefly here and at Sira. They follow no other profession than that of making shoes. The proper Gurus of this cast are the Vairagis, who read to them, and receive their charity. The Panchanga, or astrologer, attends their marriages, and gives them a kind of Upadesa. None of them can read. They are worshippers of Vishnu, and do not pray nor offer sacrifices to the Saktis, nor to Dharma Raja; but contribute their share of the expense at the sacrifices and festivals, which the village, as a public body performs, in honour

of these gods. They are allowed to eat mutton and fish, but not to drink spirituous liquors. They are allowed to marry several wives, and confine them after the custom of their own country. They have chiefs, who determine matters relating to cast; but their office is not hereditary: they are elected in an assembly of the people.

The Telega Uparu are a tribe of Telinga origin, as their name expresses; and retain in their families the language of their original country. They can give no account of the time when they came to Colar. Their proper occupation is the building of mud walls, especially those of forts; but some of them are farmers, and some farmers' servants, or Batigaru; they act also as porters. They have hereditary chiefs called Ijyama, who possess the usual jurisdiction. None of them can read or write. They are allowed to eat venison, mutton, fowls, swine, and fish; but cannot avowedly drink spirituous liquors. They are allowed a plurality of wives, who are very laborious, and each costs five pagodas (1*l.* 10*s.* 7½*d.*) which are presented to her parents. The girls continue to be marriageable after the age of puberty; but a widow cannot take a second husband. They bury the dead. They never take the vow of Daseri, or of dedicating themselves to the service of the gods. The god of their cast is Vishnu; but they pray to Dharma Raja, and offer sacrifices to the Saktus. They have no knowledge of a future life, and pray only for temporal blessings. Their Gurus are the hereditary chiefs of the Sri Vaishnavam Brahmans, who on the richer part of the cast bestow Upadesa and Chakrantikam. The Panchanga, or astrologer, attends only at marriages.

A Smartal Brahman, reckoned a man of learning, but who seems to be very unwilling to open such stores as he possesses, denies all knowledge of the worshippers of Jain, Buddha, or the Linga, farther than that

he has heard them mentioned. The doctrines of all other sects, but his own, he considers as contemptible, and not worthy of notice.

He believes in a supreme god called Narayana, or Para Brahma, from whence proceeded Siva, Vishnu, and Brahma; which still, however, are the same god. His sect pray to Siva and Vishnu, with many of their wives, children, and attendants, among whom are the Saktis, or destructive powers. Siva, however, is the principal object of their worship; for they consider him as the most powerful mediator with Narayana, who is rather too much elevated to attend to their personal requests. They abhor bloody sacrifices; but do not reprehend their followers, of the Sudra cast, for using that manner of worship. They say, that it is the custom of the Sudras; and that what these low people do is of little or no consequence. When a good Brahman dies, his spirit is united to God; but a bad one is first punished in a purgatory, and then by passing through various other lives, as an animal, or as a person of some of the low casts, till at last he becomes a Brahman, and has another opportunity by his good works of gaining heaven.

Sringa-giri, south from Hyder Nagar, is by this person considered as the chief throne of the Brahmans. There God assumed the form of a Brahman named Sankara Acharya, and, having become a Sannyasi, established his Mata, or college, at the place at which there has ever since been a succession of Sannyasis, who are the Gurus of the order, and are called Swamalus. In different places of India these have established agents, or deputies, who are also Sannyasis, and assume the title of Swamalu. Originally these agents were all sent from the college at Sringa-giri; but now, although they acknowledge the superiority of the representative of Sankara Acharya, they all educate young men in their own Matas, or colleges, and from among

them appoint their successors. In the chief college at Srīnga-giri there are many disciples, who are all of Vaidika families, who never marry, and who are carefully educated in such learning as the Brahmans possess. They are called Brahma Charis: and from among them the Guru, when he is about to die, selects the one that appears to him most deserving, and reveals to him the Upadesa peculiar to his rank, by which the favourite becomes his successor. The inferior Swamalus (properly Swamyalu) educate in a similar manner their successors. Should the Srīnga-giri Swamalu die without appointing a successor, the deputies or agents assemble, and select from among the Brahma Charis the most deserving person, and, revealing to him the Upadesa, constitute him their chief. Till he is on the point of death, a Swamalu is very unwilling to deliver the Upadesa to a successor; as, immediately on getting possession of it, his power becomes equal to his own; and if he should recover, the new Swamalu might remove to another college, and act independent of his authority.

Besides the Vedas, and eighteen Puranas supposed to have been written by Vyasa, which are common to all Brahmans, the Smartal sect follow, as peculiar to themselves, four Sastrams, or books, called Mimasa, Tarka, Vyakaranam, and Vedanta, which are said to contain a system of logic, metaphysics, and grammar, that is necessary to explain the doctrine of the Vedas; and the Sankara Bhasha, a commentary which explains the doctrine of the Sutras.

The Gurus of the Smartal sect seem to act chiefly in an episcopal capacity; that is, as superintendants of the manners of their followers. They would not appear to perform any ceremony for the sect, which, as being followers of Siva, does not admit of Chakrantikam; and among the Smartal, it is the Purohita who gives Upadesa. When a Smartal commits any fault, if the

Guru or his deputy be near, he assembles ten learned men of the sect, and with their advice punishes the delinquent. If, however, the fault be of such a nature as to deserve excommunication, which is the highest punishment, the Guru must for the purpose assemble a Trimatasteru, or council composed of the most learned men of the three sects, Smertai, A'ayngar, and Madual. These councils may be held, and may punish delinquents, without the presence of either Guru, or deputy. The faults that occasion a loss of cast, and for which no pardon can be given, are I. Sexual intercourse within the prohibited degree of consanguinity. II. Sexual intercourse with any prohibited cast. III. Eating forbidden food, or drinking intoxicating liquors. IV. Stealing. V. Slaying any animal of the cow kind, or of the human species; but a Brahman is permitted to kill his enemy in battle. VI. Eating in company with persons of another cast, or of food dressed by their impure hands. VII. Eating on board a ship food that has been dressed there. VIII. Omitting to perform the ceremonies due to their deceased parents. For smaller offences, the Guru or his deputies punish in various ways; by commanding pilgrimages, or fasts; by fines; by holding burning straw to the body of the delinquent, which is sometimes done with such severity as to occasion death; by shaving the head, so as to occasion a temporary separation from the cast; and by giving large draughts of cow's urine, which is supposed to have the power of washing away sin. Ordeals are also in use; and a most barbarous one is applied to those who, having had sexual intercourse with a person of another cast, allege that it was by mistake. If the criminal be a woman, melted lead is poured into her private parts; if it be a man, a red hot iron is thrust up. Should they be innocent, it is supposed that they will not be injured. A male Brahman, however, even if married, may with

impunity have connection with a dancing-girl, all of whom in this country are dedicated to the service of some temple.

The low casts, that are followers of the Smartal Brahmans, seem to engage very little of the Guru's attention. They occasionally give them holy water, and the ashes of cow-dung to make the mark of Siva on their foreheads, and receive their contributions; but they leave the punishment of all their transgressions against the rules of cast to their own hereditary chiefs; at whose desire, however, they reprimand and impose fines on obstinate offenders. They seem to have no wish to constrain other casts to any particular dogmas, or mode of worship: the only thing, they think in which a Sudra ought to be instructed to believe, is, that the Brahmans are infinitely his superiors; and that the only means of gaining the favour of the gods is by giving them charity. With regard to all sects that refuse to acknowledge these grand doctrines, and even among themselves concerning points of faith, no men can be more intolerant, nor violent.

If the fines imposed by a Guru appear to his council to be immoderate, they have the power to reduce the amount. If any one offers charity, that, considering the man's circumstances, the Guru thinks too small, he has no power to extort more; but he may reprimand the person for his want of the great virtue of charity.

This man says, that the Brahmans are separated into two great divisions; one of which occupies the countries toward the south and the other toward the north. He holds in great contempt those from Kasi or Benares, as being men from the north; and would not even admit them to the honour of eating in his house. These Brahmans, he says, eat fish, offer bloody sacrifices, and commit other similar abominations. The northern Brahmans are, however, at least as proud as those from the south, and allege several reasons for holding them in contempt;

among which the most urgent is, that the women of the southern Brahmans are allowed to appear in public.

None of the southern Brahmans can, without losing cast, taste animal food, or drink spirituous liquors; and they look upon the smoking of tobacco as disgraceful. All those who have been married are burned after their death, and their wives ought to accompany them on the pile; but this custom has fallen very much into disuse; and instances of it are extremely rare; whereas in Bengal it still continues to be common. A woman can on no account take a second husband; and, unless she is married before the signs of puberty appear, she is ever afterwards considered as impure. They are not at all confined, and can be divorced for no other cause than adultery. When a Brahman divorces his wife, he performs the same ceremonies for her, as if she had died.

Although all the southern Brahmans can eat together, yet they are divided into nations, that never intermarry; and, although they have long been living intermixed, they generally retain in their families the language of the country from whence they originally came.

Each nation has its Vaidika, who subsist by charity, and dedicate their lives to study and devotion; its Lokika, who follow worldly pursuits; and its Numbi, or priests who officiate in temples, and debase themselves by receiving monthly wages, and by performing menial duties to the idols. The Lokika and Vaidika may intermarry; but, in accepting of his daughter for a wife, a poor Vaidika does honour to the greatest officer of government; and still more in giving him a daughter in marriage. The Lokika are never admitted to become Sannyasis; this, however, is not considered as arising from any invincible rule of cast, but only from their want of the proper qualifications.

Each nation again is divided into the sects of Smar-

tal, A'ayngar, or Sri Vaishnavam, and Madual; but in one nation one sect is more prevalent than another. A difference of sect does not properly constitute a difference of cast; as the son of a Smartal may become a worshipper of Vishnu; and, on the contrary, an A'ayngar may become a follower of the Sringa-giri college; but such changes are not common. The Smartal and Madual eat together, and intermarry, although the one worships Siva and the other Vishnu; and on such occasions the woman always adopts the religion of her husband, which seems to be a proof of a great degradation of the sex, who are not considered as worthy to form an opinion of their own on a point of this importance. The Sri Vaishnavam or A'ayngar will not marry, nor eat with a Madual, although they both worship Vishnu; and still less will they have any communication with a Smartal; which arises, however, not from any difference in cast, but from a hatred to the doctrines entertained by these sects.

The Brahmans of every nation are divided into certain families, called Gotrams; and a man and woman of the same family never marry together. The connection of Gotram is entirely in the male line; and the Brahmans who speak English translate it by our word cousin, and sometimes by brother, or, what is analogous to it, by the Mussulman word Bhai. The son of their mother's sister they consider as a more distant relation than any person of the same Gotram.

The Woddas, or Woddaru, are a tribe of Telinga origin, and in their families retain that language, although they are scattered all over the countries where the Tamul and Karnataca tongues are prevalent. They dig canals, wells, and tanks; build dams and reservoirs; make roads; and trade in salt, and grain. Some of them are farmers, but they never hire themselves out as Batigaru, or servants employed in agriculture. Some of them build mud-houses; but this is

not a proper occupation for persons of their cast. The old and infirm live in huts near villages, and dig and repair tanks, or wells, or perform other such labour; while the vigorous youth of both sexes travel about in caravans with oxen and asses, in pursuit of trade. In these caravans they carry with them all their infants, and their huts, which latter consist of a few sticks and mats. They follow armies to supply them with grain, and in the time of peace take to the lower Carnatic grain, Jagory, and tamarinds, and bring up salt. In Hyder's government they were very numerous; but, having been forced by Tippoo to work at his forts without adequate pay, a great number of them retired to other countries. As they are a very useful set of people, they are now encouraged, and are fast returning. There are no distinctions among them that prevent intermarriages, or eating in common. They eat fowls, sheep, goats, swine, rats, and fish; but reject carrion. They are allowed to take all manner of things that intoxicate, and are in fact much addicted to spirituous liquors. They marry as many wives as they can get, and the women seem to be more numerous than the men, as no person is without one wife, and the generality have two; several go so far as eight. A man is in general more restricted from taking many wives by the expence of the ceremony, than by any difficulty in supporting the family; as the women are so industrious, that the more wives he can get, the more he lives at his ease. A lazy woman is immediately divorced by her husband; but, if she can find a man willing to take her, she is at liberty to marry again. The girls continue marriageable from seven years of age, until their death; and a widow is not prevented from taking another husband. Formerly, when the cast was richer, a man gave a hundred Fanams (3*l.* 7*s.* 1*d.*) to the parents of the girl whom he wanted to marry; but this is now reduced to two Fanams (1*s.* 4*d.*)

to the father, a piece of cloth to the mother, and a hundred coco-nuts as emblematical of the original price. The marriages are made in an assembly of the tribe; and the ceremony consists in the bridegroom and bride walking thrice round a stake, which is erected for the purpose. Next morning they give another feast, and present the company with betel. The Panchanga, or astrologer, does not attend, nor are there any prayers (Mantrams) read on the occasion. In case of adultery, the custom of the cast is to put the woman to death; but this severity is not always used. In case of a man's treating his wife very harshly, she may retire to her mother's house, and live there; but, without his consenting to divorce her, she cannot marry again. The custom of the cast is to bury the dead; and, although the women are very harshly used by their husbands while drunk, and although widows are not prevented from marrying again, yet it is said, that perhaps one widow in a hundred throws herself into a pit filled with fire, and burns herself near the grave of her husband. The Brahmans do not officiate at funerals; but on those occasions money is distributed among them and other mendicants.

The Guru of the cast is Tata Acharya, one of the hereditary chiefs of the Sri Vaishnavam Brahmans, who lives at Penu-conda. They go either to him, or to some of his relations, who live in different parts of the country, and receive Chakrantikam, and advice to wear the marks of the god Vishnu; and, according to their abilities, give, in return, from one to three Fanams. They are allowed to attend at the festivals of the great gods, although their claim to be of a Sudra, or pure descent, is rather doubtful. Many of them can read and write accompts; but they attempt no higher kind of learning. Although the Woddaru pray to Vishnu, and offer sacrifices to Marima, Gungoma, Virapaeshima, Durgama, Putalima, and Mutialima,

yet the proper object of worship belonging to the cast is a goddess called Yellama, one of the destroying spirits. The image is carried constantly with their baggage ; and in her honour there is an annual feast, which lasts three days. On this occasion they build a shed, under which they place the image, and one of the tribe officiates as priest, or Pujari. For these three days offerings of brandy, palm-wine, rice, and flowers, are made to the idol, and bloody sacrifices are performed before the shed. The Woddas abstain from eating the bodies of the animals sacrificed to their own deity ; but eat those which they sacrifice to the other Saktis. This cast frequently vow Daseri, or dedicate themselves to the service of God ; which does not prevent from trading those who are rich or industrious ; those who are idle live entirely by begging. The duty of a Daseri requires that he should daily wash his head, and take care, when he eats in company with the profane, that their victuals do not intermix with his. On Saturday night, after having washed his head, and prayed for some hours, he must cook his victuals in a clean pot. He learns by rote a set form of prayer in the poetical language, or Andray ; and while he repeats it he rings a bell, and at intervals blows on a conch. The hereditary chiefs of this cast possess the usual jurisdiction. The fines imposed by them never exceed three Fanams (two shillings,) and three coco-nuts ; and are always expended on drink.

The Whallias, or Whalliaru, by the Mussulmans called also Dædh, and Ballagai jat, as forming the most active combatants on the right hand side, are nearly the same with the Parriar of the people who speak the Tamul language, and with the Maliwanlu of those who use the Telinga dialect. Like the Brahmans, the Whallias of all nations can eat together ; but two persons of different countries never intermarry. Although this cast be looked upon as the very lowest

of all others, they are desirous of keeping up the purity of the breed ; and never marry but with the daughters of families, with whose descent, from long vicinity, they are well acquainted. Like the Sudra, they are divided into several ranks that do not intermarry. The highest are here called Morasu Whalliaru, and are cultivators of the ground, weavers, and smelters of iron ore. Inferior to these are Maligara Whalliaru, or musicians; Naindaru Whalliaru, or barbers; and Asaga Whalliaru, or washermen. These again are quite distinct from the musicians, barbers, and washermen of the pure tribes, who, though lower than the cultivators, are all of Sudra cast. All the different ranks of Whalliaru, though they do not intermarry, eat together, and join in their public ceremonies. The Whalliaru are not permitted to build their huts within the walls of towns or villages ; but, if there be any hedge, they generally inhabit between it and the ditch. In very large places their huts form streets, and into these a Brahman will not deign to put his foot ; nor in a place so impure will a Sudra build his house ; in like manner as a Brahman is very unwilling to occupy a house in a street which the Sudra inhabit. A Brahman, if he be touched by a Whallia, must wash his head, and get a new thread ; and a Sudra, who has been similarly defiled, is obliged to wash his head. A Brahman of this country will not give any thing out of his hand to persons of lower birth, of whom he is not afraid ; but throws it down on the ground for them to take up. He will receive any thing from the hand of a person of a pure descent ; but when a Whallia delivers any thing to the Brahman, he must lay it on the ground, and retire to a proper distance, before the Brahman will deign to approach. Europeans, from their eating beef, are looked upon by the natives here as a kind of Whalliaru ; and nothing but the fear of

correction prevents them from being treated with the same insolence.

The proper business of the division of Whalliaru, called Morasu, is the cultivation of the ground, in which both men and women are very industrious; but they do not appear to have ever formed a part of the native militia, like the Sudra cultivators, nor to have been entrusted with arms, until they began to enter into the Company's service. From among them several families hold, by hereditary right, the low village offices of Toti and Nirgunty, or of watchmen and conductors of water. Some few of the cultivators are farmers; but by far the greater part are yearly servants or Batigaru. Some of them weave coarse cloth, and some smelt iron ore. They have chiefs called Gotugaru, who, with a council as usual, settle all disputes and matters of cast.

The Guru of the Whallias is called Kempa Nullari Einaru, and lives at Tripathi. He is married, and wears the mark of Vishnu. They do not know of what cast he is; but he does not intermarry with the Whalliaru; and my interpreter says, that the Gurus of this low tribe are all of the people called here Satanana. The Guru occasionally comes round, lives in the huts of his followers, and receives their contributions. He puts the mark of Vishnu on their foreheads, and exhorts them to pray to that god, and to those of his family. They have no priest that attends at births, marriages, burials, nor at the ceremonies performed in honour of their deceased parents; nor do they ever receive Upadesa or Chakrantikam. They pray to Dharma Raja, and offer sacrifices to Marimā, Caragadumma, and Gungoma. The Pujari, or priest, who officiates in the temple of this last destructive spirit, is a Whallia; and her's are the only temples into which any of this tribe are ever admitted. They eat the

sacrifices offered even to this deity, peculiar to their cast. Their Guru never joins in any of these sacrifices; none of them can read or write. They are allowed to drink spirituous liquors, and to eat beef, pork, mutton, fowls, and fish; nor have they any objection to eat an animal that has died a natural death. Their marriage ceremony consists in a feast, at which the bridegroom ties the bridal ornaments round the neck of his mistress. Except for adultery, a man cannot divorce his wife; and if she has children, he cannot during her life take another; but if a man, in a reasonable time after marriage, have no children by his first wife, he may take a second. Widows are not permitted to marry again; but it is not expected that they should burn themselves, nor preserve celibacy with great exactitude. Many of this cast take the vow of Daseri.

The Togotas, or Togotaru, are a class of weavers of Telinga origin, and in their families retain that language. They follow no other trade than weaving, and have hereditary chiefs called Jjyamana, who possess the usual authority. Many of them can read and write accompts; but none attempt any higher kind of learning. Idle, stupid fellows, that cannot get a living by their industry, take the vow of Daseri, and go about praying with a bell and conch. They have no tradition concerning the time when they came into this country. They all eat together, but intermarry only with such families, as by long acquaintance know the purity of each other's descent. They cannot lawfully drink spirituous liquors, but can eat fish, fowls, and mutton. It must be observed, that, throughout the southern parts of India, fowls are a common article of diet with the lower casts; whereas in Bengal, their use is confined entirely to Mussulmans. In Bengal again, ducks and geese are commonly used by the Hindus; but in the southern parts of India, these birds are not at all domesticated, except by the Europeans. It is not

usual for the weavers of this cast to take more than one wife, unless the first prove barren; but there is no law to prevent them from taking as many as they please. Parents that are poor, take money for their daughters, when they give them in marriage; those that are in easy circumstances do not. Widows cannot marry again, but are not expected to kill themselves. A woman can only be divorced for adultery. The Gurus of these weavers are hereditary chiefs of the A'yngar, who, in return for the contributions of their followers, bestow Upadesa and Chakrantikam; of course they are worshippers of Vishnu. The Panchanga, or village astrologer, whether he be a follower of that God, or of Siva, attends at births, marriages, funerals, at the ceremonies performed in honour of their deceased parents, and at the building of a new house; and on each occasion gets a fee of one fanam, or eight-pence. On other occasions, when a weaver wants to pray, like other Sudra, he calls in a Satanana, who reads something in an unknown language, and gives the votary some holy water, which he consecrates by pouring it on the head of a small image that he carries about for the purpose. A similar ceremony when performed by a Brâhman, from the charity that accompanies it, is called Dhana, and is supposed to be much more efficacious in procuring the favour of the gods.

The Morasu are an original tribe of Karnata, who are admitted by all parties to be Sudra, and who, as being cultivators of the land, are called Woculigaru; which by the Mussulmans has been shortened into Wocul. In the two Bala-pura districts they are very numerous, and formed a part of the native foot militia, called in this language Candashara. They are cultivators of the ground, both as masters and servants, and occasionally hire themselves as porters. They form three tribes; Morasu, properly so called, Morasu Moscu, and Teliga Morasu, which last would appear from the name to be a tribe of the Telingana nation.

These tribes eat together, but do not intermarry; and even in each tribe persons confine their marriages to a few families, whose descent is known to be pure. My informants are of the Morasu, properly so called, and must be distinguished from the impure tribe called Morasu Whallias, who are not Sudra.

The men of this tribe, but not the women, can eat with those of another tribe of cultivators called Sadru. A principal object of worship with this cast is an image called Kala-Bhairava, which signifies the black dog. The temple is at Sitibutta, near Calanore, about three cosses east from hence. The place being very dark, and the votaries being admitted no farther than the door, they are not sure of the form of the image; but believe, that it represents a man on horseback. The god is supposed to be one of the destroying powers, and his wrath is appeased by bloody sacrifices. The throats of goats and sheep are cut before the door of the temple as sacrifices, and the flesh is boiled for a feast to the votaries. In this the priest, or Pujari, never partakes. He is a Satanana, and worships the god by offerings of flowers and fruit. He, as usual, consecrates water by pouring it over the head of the image, and afterwards sells it to the votaries. At this temple a very singular offering is made. When a woman is from 15 to 20 years of age, and has borne some children, terrified lest the angry deity should deprive her of her infants, she goes to the temple, and, as an offering to appease his wrath, cuts off one or two of her fingers of the right-hand. To the destructive female spirits called Gungoma, Yellama, Marima, and Putalima, the Morasu offer sacrifices. They do not pray to either Vishnu, or Siva. None of them here have ever seen a Guru belonging to their cast; but they have heard, that about the time of their birth (about 50 years ago,) a Sri Vaishnavam Brahman came to the place, and was called their Guru. The Pan-

changa acts as their Purohita at marriages, and at the ceremonies performed, both annually, and at the new moons, in commemoration of their deceased parents. The Brahmans, when they subjugated the different rude tribes in the south of India, seem to have made very little difficulty about religious opinions and customs. Every tribe seems to have retained their own; and the Brahmans were contented with an acknowledgment of their authority, and with contributions given for the performance of certain ceremonies, much connected with astrology and magic; by pretensions to which their power was probably extended. They themselves have perhaps been influenced by the superstitions of their converts, whose gods, being malignant spirits, they adopted as servants of Iswara, the power of destruction. The Brahmans, when in sickness and distress, invoke with fear and trembling the power of Bhairava, and of the female Saktis; who were formerly, perhaps, considered by the natives as the malignant spirits of the woods, mountains, and rivers; and worshipped by sacrifices, like the gods of the rude tribes which now inhabit the hilly region east from Bengal, and whose poverty has hitherto prevented the incursions of the sacred orders of their more learned western neighbours.

None of the Morasu can read or write; and they never take the vow of Daseri. They believe in transmigration as a state of reward and punishment, and of course believe in the immortality of the soul; which, so far as I can learn, is not in this country an universal belief among the lower casts, nor among the rude tribes who inhabit the hills. They have hereditary chiefs, called Gauda. The present possessor of that rank here is a boy. He is brought into the assembly, and sits there, while the heads of families settle all disputes, and punish all transgressions against the rules of cast. It is lawful for a Morasu to eat every kind of

animal food, except beef and carrion. They are prohibited from drinking spirituous liquors. The men are allowed polygamy, but, except for adultery, cannot divorce their wives. The women spin, work in the fields, and are very industrious. Widows cannot marry again, but are not expected to bury themselves alive with their husbands' bodies.

I have formerly mentioned, that the tribe called Bheri, or Nagaratra, is divided into two sects; of which one worships Vishnu, and the other Siva. The doctrines of the former have been already explained. Those who worship Siva are subdivided again into two parties; of which the one wears the Linga, and the other does not. These last I have now assembled: they say, that they are of the Vaisya, or third pure cast; but this is denied by the Comaties and Brahmans. They despise the oil-makers, who call themselves Nagaratra, as being greatly their inferiors. They neither eat, intermarry, nor have common hereditary chiefs with the Vishnu Nagaratra. They are a tribe of Karnata descent; and are dealers in bullion, cloth, cotton, drugs, and grain. Some of them act as porters; but they never formed any part of the militia, nor cultivated the ground, nor followed any handicraft trade. They cannot lawfully eat any kind of animal food, nor drink spirituous liquors. They have a knowledge of accompts, but attempt no higher kind of learning. They are allowed many wives, but do not shut them up; nor can they divorce them for any cause except adultery. In order to preserve the purity of the cast, they intermarry with such families only, as their forefathers have been accustomed to do. They burn the dead; but the widows are not expected to burn themselves. They do not wear the Linga; but pray to Siva, alleging Vishnu to be the same. They never offer bloody sacrifices to Marima, nor to any other of the Saktis. They never take the vow of Daseri; but,

when in sickness or danger, make mental vows to Vencaty Ramana, the idol at Tripathi, or to the Siva at Nunjinagodu; and promise, in case of being saved, to feed a certain number of Brahmans, or to send a sum of money to these temples.

The proper Guru of this cast is a Smartal Brahman, called Dharma Siva Acharya; who resides at Kunji, and whose office is hereditary: but in affairs relating to the left-hand side they are subject to Munaiswara Swami, who is the Guru of that division of this tribe which wears the Linga. Dharma Siva Acharya bestows holy water on his followers, and receives their contributions under the name of charity. A certain sum is paid for each public ceremony, and another is given for holy water. Once in four or five years this personage comes, and receives the sums that have been collected for him at the different villages. On these occasions he punishes any of his followers who may have been guilty of a transgression of the rules of cast, and there is no slighter punishment than excommunication; but he cannot inflict this without the consent of the heads of the cast assembled in council.

The Panchanga, or village astrologer, acts as Purohita at marriages, funerals, births, on the building of a new house, and at the ceremonies performed monthly and annually in honour of deceased parents. On these occasions the Purohita reads prayers in the Sanskrit language. The Nagaratra endeavours to repeat after him; but it being an unknown tongue he seldom is able to proceed farther than a few of the first words, and then must hearken quietly to the remainder, as the Brahman does not choose to pronounce it leisurely, or at least distinctly. He is indeed seldom able to read fluently; and all intervals are filled up by a repetition of the last word, accompanied by a most sonorous nasal twang, which is continued until he is able, to make out the following word. This kind of unintelligi-

ble cant is, however, preferred greatly to all prayers that are pronounced in the vulgar tongue; which, indeed, are considered as of little or no efficacy, especially if they are extemporary.

There is here a tribe of Teliga Benijigas, who follow no other profession than that of gardeners. They allow themselves to be inferior to those who are merchants, or farmers; but pretend to be superior to the weavers of sackcloth. In their families they retain the Telinga language, and follow the usual ceremonies of the Sudra, who have the Sri Vaishnavam Brahmans as their Gurus. By these teachers they are kept in a most beastly state of ignorance, nor could they give me a rational answer to any question that I proposed relative to their customs. They are, however, very active and skilful in their business.

The people, who here are commonly called Satanana, call themselves Vaishnavam, as being, the very chief of the worshippers of Vishnu, an honour to which no other cast seems to think them entitled. The Brahmans allege that they are Sudra; but this title is rejected with scorn by the Vaishnavam, although they have received the Brahmans as their Gurus. The Vaishnavam seem to be the same tribe with those called Boistum, in Bengal; but it must be confessed, that many of the rules of the two casts are very different; yet perhaps not more so, than the rules observed by the Brahmans of the two countries. The Brahmans evidently entertain a jealousy of the Vaishnavam, and endeavour to render them as ridiculous as possible; for their profession approaches too near to that of the sacred order. I am inclined to suspect, that they are the remains of a very extensive priesthood, who formerly held the same station with respect to the Whalliaru, that the Brahmans do now to the Sudra, and who with their followers formed the heretical sect called Vaishnavam. This would be cleared up, perhaps, by a

conversation with a sect called the Valmika Satanana, who are said to be the proper Gurus of the Parriar below the Ghats: but I have not had an opportunity of investigating this matter.

The Satanana are divided into two sects besides the Valmika. Both contend for a priority of rank; and they neither intermarry, nor eat in common. If we were to judge by the circumstances that give rank to Brahmans, the Tricoveluru Satanana ought to be the highest; but the other class call themselves Pratama, or first. They are also called Coil Satanana as being a kind of officiating priests in the temples.

The Tricoveluru Satanana, in order to procure worldly enjoyment, act as schoolmasters to instruct the youth in the reading and writing, both of Sanskrit and of the vulgar languages; and also in music, both vocal and instrumental. Some also, who are rich, become farmers. The proper manner, however, in which they ought to subsist, is by begging; and by this rejection of worldly enjoyment, like the Brahmans, they expect in a future state to obtain a high reward. They intermarry, and eat among one another, without any distinction of family, learning, or profession; and have no objection to a man of any nation, provided he can shew that he is a Satanana. The Brahmans allege, that on such occasions they are not very scrupulous in their inquiries. They have hereditary chiefs, who, with the assistance of a council, settle disputes, and punish delinquents. They are not allowed to take animal food, nor spirituous liquors. Here they bury, below the Ghats they burn, the dead. They are allowed two wives, who can only be divorced for adultery. Their native language is the Telinga; yet the book peculiar to the cast is in the poetical language of the Tamul nation. This they call the Vedam; but the Brahmans call it Triveda Prabandam. They allege, that they read the eighteen Puranas; but this the

Brahmans deny. They worship Vishnu by set forms of prayer; but address Siva only mentally, or by extemporary petitions, when they consider themselves in danger from his destructive power. They never worship in any manner Dharma Raja, Marima, Putalima, or any other of the Saktis. None of them take the vow of Daseri; but some assume a life of celibacy, and live entirely by begging. In this case, they never cut their hair, and are called Ekangi. They cannot assume this order, without some ceremonies having been performed by their Gurus, who are both the Sannyasis and the hereditary chiefs of the Sri Vaishnavam Brahmans. These confer Upadesa and Chakrantikam without reward, and at the same time give the Sata-nana a dinner; which, as being a kind of charity, is rather an acknowledgment of the Brahman's inferiority, the person who receives the charity being, in this country, considered as of a higher rank than the donor. By charity here must always be understood something given to a person asking for it in the name of God, as having dedicated himself to a religious life. Alms given to the necessitous poor, and infirm, are received with great thankfulness, such persons being very numerous above the Ghats.

In the Tamul language, the Satanana are called Satany. Those who serve in temples and who are thence called Coil, on account of their assumed superiority, take the name of Pratama. They say, that their proper office is that of Pujari in the temples of Vishnu, and of the gods of his family. The Puja consists in chaunting some prayers, and pouring some water over the head of the image, and thus making what they call holy water; which is distributed among the people to drink, and to pour on their heads when they pray. As the image is always well rubbed with oil, the water impregnated with this, forms no pleasant beverage; but that renders the drinking of it more merito-

rious. The prayers used by the Pratama Satany, on such occasions, are in the Tamul language; and although the holy water consecrated by them is good enough for the Sudra, it is of no use to a Brahman, who in his ceremonies can employ such only as has been consecrated by a Brahman Pujari. The Satany adorns the image with flowers, cloths, and jewels, and anoints it with oil. They and the Brahmans who are in the service of the temple are the only persons that may touch the image; they therefore perform all the menial offices about the shrine, and place the images on their chariots, or beasts of carriage, when they are going in procession. The Sudra are only permitted to drag the ropes by which the carriage is drawn. A few of this kind of Vaishnavam are farmers, and some are employed to cultivate flower gardens, especially those which are reserved for the use of temples. Many of them obtain permission from their Guru, and by receiving a new Upadesa become Ekangi, assume a red or yellow dress, and, leading a life of celibacy, support themselves by begging. They never take the vow of Daseri. Their native language is the Telinga; but their cast book is the Triveda Prabandam, and they can also read Slokams or verses in Sanskrit. They neither eat animal food nor drink spirituous liquors.—They burn the dead, and their widows ought to burn themselves; but this custom has become entirely obsolete. Widows, and girls above the age of ten, are not marriageable. The men are allowed many wives; but do not shut them up, nor divorce them for any cause except adultery. Like those of the Brahmans, the women of the Satanana never spin, nor follow any productive industry; but they bring water for domestic purposes, and cook the family provisions. The Pratama Vaishnavam are all equal, and can all intermarry and eat in common. The hereditary chief of all those in this neighbourhood resides at Mansuripulla,

and, with a council as usual, possesses a jurisdiction both civil and criminal. Their Guru is Puttara Acharya, one of the hereditary chiefs of the A'yngar Brahmans. He bestows on them Upadesa and Chakrantikam; and on these occasions expects charity. They pray only to Vishnu and to the gods of his family, and abhor the worship of Siva, or of his followers the Saktis.

Sugar candy is made here equal to the Chinese, and very fine clayed sugar; the art however is kept secret. On a calculation it appears that an acre should produce 140 maunds of Jagory, or 30 cwt. of this rude material which is capable of making 15 cwt. of raw sugar, worth 22*l.* 15*s.* Of this, however, one third must be deducted for the expense of manufacture, leaving 15*l.* 3*s.* 4*d.* an acre to be divided between the government and cultivator. Of this the government nominally gets one half; but the deductions made on a division are very great. Some sugar-land here is watered by the machine called Yatam, an expense which it can well bear. In this case, the farmer, for his additional trouble, gets one quarter of the government's share.

A great part of this country is unoccupied; many of the villages are entirely deserted, and have continued so ever since the invasion of Lord Cornwallis. The people say, that they were then afflicted with five great evils: a scarcity of rain, followed by that of corn; and three invading, and one defending army, all of which plundered the country, and prevented grain from being carried from places where it might have been procured; but, in destruction, the armies of the Marattahs, and of the Sultan, were eminently active; and the greater part of the people perished from want of food. In this last war they met with no disturbance from the armies; but three fourths of their cattle perished by disease. This was not owing to a want of forage, of which there was plenty; but is by the natives attribu-

ted to an infection, which was propagated from the cattle of the armies besieging Seringapatam.

The 18th of July I went two cosses to Burra, Pedda, Doda, or Great Bala-pura, as it is called in the Musulman, Telinga, Karnata, and English languages.—All the country through which I passed has formerly been under cultivation; but now it is almost entirely unoccupied.

The fort, considering that it is built entirely of mud, is very large, and very strong. All within, as usual, is a sad heap of rubbish and confusion. The Assur Khana of Abbass Khuli Khan is, however, a handsome building. In this kind of temple the Mussulmans of the Decan, infected by the superstition of their neighbours, worship Allah under the form of a human hand, painted on a board between two figures that represent the sun and moon.

One side of the fort is surrounded by gardens; and the other three sides by the town of Bala-pura, which contains 2000 houses, and is fortified with a mud wall and hedge. In this town was born Meer Saduc, the detestable minister of the late Sultan. He adorned his native place by a garden, which, together with that of Abbass Khuli Khan, is kept up by the Raja.

The Gollaru, or, as they are called in their own language, the Gollawanlu, are one of the tribes of Sudra, whose duty it is to cultivate the ground, and to act as the village militia. This cast has, besides, a particular duty, the transporting of money, both belonging to the public and to individuals. It is said, that they may be safely intrusted with any sum; for, each man carrying a certain value, they travel in bodies numerous in proportion to the sum put under their charge; and they consider themselves bound in honour to die in defence of their trust; of course, they defend themselves vigorously, and are all armed; so that robbers never venture to attack them. They have he-

editary chiefs called Gotugaru, who with the usual council settle all disputes, and punish all transgressions against the rules of cast. The most flagrant is the embezzlement of money intrusted to their care. On this crime being proved against any of the cast, the Gotugaru applies to the Amildar, or civil magistrate, and, having obtained his leave, immediately causes the delinquent to be shot. Smaller offences are atoned for by the guilty person giving an entertainment. In cases of adultery, the chief collects four elders, who admonish the woman to a more decent conduct. If she be repentant, the husband takes her back ; but if she be impudent, he divorces her. After the age of puberty the girls continue to be marriageable, and a man may marry as many of them as he can maintain, or procure ; for the former is not difficult, the women being very industrious, both in the field and in spinning.— They are divided into several families, Mutsarlu, Beinday, Molu, Sadalawanlu, Perindalu, and Toralay. These are like the Gotrams of the Brahmans ; the intermarriage of two persons of the same family being considered as incestuous. They call the proper god of the cast Krishna Swami, who is one of the incarnations of Vishnu ; and they allege, that he was born of their cast both by father's and mother's side. The Brahmans allege, that the mother of this great warrior was of the Goala or cow-keeper cast ; in which, perhaps, they are well founded ; and they pretend, that a Brahman condescended to impregnate her, which is not improbable. The Golawanlu offer sacrifices to the Saktis. They pray to Kala Bhairava (terrific time.) They think, that after death good men become a kind of gods ; and they offer sacrifices to these spirits ; bad men become devils. They know nothing of transmigration. They are allowed to eat animal food, and to drink spirituous liquors.

The Cunsu Woculigaru are a tribe of Sudra of Karata descent, who are properly cultivators, and who

formed a part of the Candashara, or native militia.— Their hereditary chiefs are called Gaudas, whether they are head-men of villages or not. The Gauda by excommunication, or by the mulct of an entertainment, settles disputes, and punishes transgressions against the rules of cast. In cases of adultery, the head-man assisted by his council, inquires into the matter. If the man has been of the same cast, the adulteress is only reprimanded, the husband of course retaining the power of giving her corporal punishment, although he rarely proceeds to such extremities; but if the man has been of a strange cast, the adulteress is excommunicated. They can all intermarry, and the men are allowed to take several wives. The women are very industrious spinners, and labourers in the field, and continue to be marriageable after the age of puberty. Widows ought to be buried alive with their husbands' bodies; and some of the more strict people regret that the custom has become entirely obsolete. They are allowed to eat animal food, but not to drink spirituous liquors. Some of them can read, and write accompts. They all worship the Saktis, by sacrificing animals which they afterwards eat. They believe, that after death the spirits of good men become a kind of gods, and, by sending dreams, warn men of what is to happen. Bad men, after death, become devils, but have no power over the living. To the sainted spirits they offer sacrifices. They are divided into two religions. One sect worships Siva; the other sect worships Vishnu, and follows the hereditary chiefs of the A'ayngar, who on their occasional visits distribute holy water, and accept of charity.

The Lali-Gundaru are a tribe of Karnataka descent. They are farmers, bullock-hirers, gardeners, builders of mud walls, and traders in straw and other small merchandize; but they never take service as Batigarus or hinds. They have hereditary chiefs called Ijyamanas, who, as usual, with the assistance of a council, settle

disputes, and punish transgressions against the rules of cast, by mulcting the offender in an entertainment, or by a temporary excommunication. In cases of adultery, the chief and his council first investigate the business. If they find it proved, that a woman has been guilty of a connexion with a man of a strange cast, the priest, (Wodear) is called, and in his presence, she is excommunicated; but if she has only bestowed her favours on a man of the cast, her husband turns her away, and she may live with any unmarried person of the cast as a concubine. The men are allowed to have a number of wives; and even after the age of puberty the women continue to be marriageable. The sex are very industrious, both at spinning, and working in the fields. This cast bury the dead; and, although they offer sacrifices to the Saktis, are not allowed either to drink spirituous liquors, or to eat animal food. They pray to the spirits of good men, thinking that they are the occasion of dreams which foretel future events; but they know not what becomes of the spirits of bad men after death. Some of them are worshippers of Vishnu, and some of Iswara. The sacred cast of Brahmans is divided into at least two thousand tribes, which, from hatred to one another never intermarry; for they might do so without inringing the rules of cast. It is considered as incestuous for two persons of the same Gotram to intermarry. The origin of the Gotrams is thus explained. The first Brahmans that sprung from the head of Brahma when he created mankind are still alive, and are called Rishis. They are endowed with wonderful powers, being able to induce the gods to perform whatever they please.— This power they obtained by long fasting and prayer; and they continue to pass their time in these exercises, living in very retired places, and having been very seldom seen, especially in these degenerate days. Each

of these Rishis had children, and each became thus the founder of a Gotram; all his descendants in the male line constituting one family. Every Gotram possesses Vaidika, Lokika, and Numbi, or Siva-Brahmana, as this last set are called by the Smartal.

Merchants from Tadepatry, on the Pennar river, come to Doda Bala-pura, and bring chintses, muslins, turbans, and handkerchiefs: they take away Jagory and cash. The merchants of Saliem bring muslins, cotton cloths with red borders, blue cotton cloths, and turbans: they take away money, with which they repair to Bangalore, and purchase betel-nut. From Naragunda, in the Duab, merchants bring blue cotton cloth, cotton thread, Terra japonica, and dates; they take away Jagory and cash. The manufacturers of the place carry their cloths to Seringapatam. All the cotton wool is imported by merchants from Balahari and Naragunda, who take back Jagory and cash.—The commerce of the place is inconsiderable.

The most valuable productions here are onions, garlic and capsicum. The maize thrives well, but they do not cultivate ragy wheat or turmeric. The manufacture of sugar is successfully begun.

Above the Ghats asses are much used. The breed is very small, no pains being taken to improve it. These asses get nothing to eat, except what, in the intervals of labour, they can pick up about the village. When the crop is on the ground, they are tied up at night: but at other seasons they are allowed to roam about; and, in order to prevent them from wandering too far, their fore feet are tied together. The males are never castrated. At three years of age the females begin to breed, and some have every year a colt, while others breed once only in three years. A common mark of disgrace for criminals is the being forced to ride on an ass; and even the washermen are unwilling to acknow-

ledge that they ever defile themselves so far as to ride on this animal. A good male, three or four years old, sells for 10 fanams (6s. 8½*d.*) a female of the same age sells for the same price.

Tonday Bava is part of a hilly chain that comes toward the west from the north of Colar, and meets at right angles the chain that extends north from Capaladurga. This chain running east and west is called a Ghat, and the country to the north of it is said to be below the Ghats. The whole of it is watered by branches of the Utara Pinakani, or Pennar.

The Baydaru are of two kinds, Karnata and Telinga. The former wear the Linga, and are said to be numerous near Raya-durga. Those in the north-eastern parts of the Mysore Raja's dominions are of Telinga descent, and retain that language. They seem to be the true Sudra cultivators and military of Telingana, and to have been introduced in great numbers into the southern countries of the peninsula, when these became subject to Andray or Telingana princes. The Telinga Baydas neither intermarry, nor eat in common with those of Karnata extraction. Among themselves they can all eat together ; but, in order to keep up the purity of the race, they never marry, except in families whose pedigree is well known. Like the Brahmans, they are divided into a number of families, of which a male and female can never intermarry. They have also among them a race of nobles called Chimalas.— Among these are the hereditary chiefs, who are called Gotugaru. From this class of nobles were also appointed the feudal lords, called Pelygars ; but who assumed to themselves the Sankskrit title of Santhanika. No heavier punishment was ever inflicted by these than the mulct of an entertainment. The Baydaru ought by birth to be soldiers, and hunters of tigers, boars, deer, and other noble game, and ought to support themselves by cultivating the ground. They are both

farmers and hinds, and sometimes act as Talliari, a low village officer. They are permitted to eat fowls, sheep, goats, hogs, deer, and fish, and to drink spirituous liquors. The men are allowed to take many wives, but can only divorce them for adultery. The women are very industrious, both at home and in the field; and after the age of puberty continue to be marriageable. Widows are not expected to sacrifice themselves to the manes of their husbands; but they cannot marry a second time. In some families of the Baydaru, however, they may be received as concubines. They bury the dead. They believe, that after death wicked men become devils, and that good men are born again in a human form. The spirits of men who die without having married, become Virika; and to their memory have small temples and images erected, where offerings of cloth, rice, and the like, are made to their manes.— If this be neglected, they appear in dreams, and threaten those who are forgetful of their duty. These temples consist of a heap, or cairn of stones, in which the roof of a small cavity is supported by two or three flags; and the image is a rude shapeless stone, which is occasionally oiled, as in this country all other images are. Female chastity is not at all honoured in this way. This superstition seems rather local, than as belonging to this cast; for it is followed by all the Sudras of this part of the country, and I have not observed it any where else. The Baydaru, in consequence of vows made in sickness, take Daseri, that is, dedicate themselves to the service of God, both perpetual and temporary. The proper god of the cast is Trimula Devaru, to whom a celebrated temple is here dedicated. It is an immense mass of granite on the summit of a low hill. Under one side of it is a natural cavity, which is painted red and white with streaks of reddle and lime. In this cavity is placed a rude stone, as the emblem of the god; and it is attended by a priest or Pujari of the cast

called Sátanana. To this place all the Baydaru of the neighbourhood once a year resort. The Pujari then dresses some victuals; and having consecrated them, by placing them before the idol, he divides them among the people. The Baydaru never pray to any of the Saktis, except Marima, who inflicts the small-pox on those who offend her. To this terrible power they offer sacrifices, and eat the flesh. Their Guru is Trimula Tata Acharya, an hereditary chief of the Sri Vaishnavam Brahmans, who gives them Chakrantikam, Upadesa, and holy water, and, when he visits the place, receives from each person one Fanam. At marriages, and at the annual commemoration of deceased parents, the Panchanga acts as Purohita.

Assauru, a village inhabited by cultivators, and said to contain five hundred houses, looks wretchedly poor. The country in general is level, but contains several ridges of barren hills. The soil in many places is a rich black clay; and, their being no made roads in any part of this country, the travelling in the rainy season is very bad. The cultivation is wretched, and slovenly; a great deal, that has formerly been cultivated, is now waste; the people attribute this state of the country, partly to the oppression of the former government, and partly to an uncommon scarcity of rain that has prevailed for ten years. They say, that the country does not want people; but that, by long sufferings, they are disheartened from working.

Doda Bailea, a fortified village inhabited by farmers, contains about fifty houses.

Madhu-giri, or Honey-hill, is a strong Durga, surrounded on all sides by hills.

The view of Madhu-giri, on approaching it from the east, is much finer than that of any hill-fort that I have seen. The works here make a very conspicuous appearance; whereas in general they are scarcely visible, being hidden by the immensity of the rocks on which

they are situated. On the fall of the Vijaya-nagara monarchy, this place belonged to a Polygar named Chiccuppa Gauda; but more than a century ago it came into the possession of the Mysore family. Mul Raja built the fortress of stone, which formerly had been only of mud. Here also he built a palace; in the suburbs he rebuilt a large temple; and near it he made fine gardens, and the handsomest building for the reception of travellers that I have seen in India. Unfortunately, it is now ruinous. The fortifications were improved to their present form by Hyder; the place in his time was a considerable mart, and possessed some manufactures, having a hundred houses occupied by weavers.

The cultivated lands in this country are divided into Nirarumba or watered lands, and Pyrarumba or dry field. The watered lands, which are about one half, are employed for palm plantations, kitchen gardens, and the cultivation of rice, ragy, jola, wheat, carlay, mentea, jirigay, and sugar cane.—Ragy is the principal article of product of the dry field. The others are Shamay, Huruli or Horse-grain, Harica, Hut's-Ellu, Sesamum, Harulu, Baragu, Navony, Welly-suja, jola, and the pulses called Udu and Hessaru. The rent of land rises gradually from the first year of a plantation, when it is at the rate of about 13*s.* 6*d.* an acre, to the 14th year, when it is called the full rent, and is about 3*l.* 14*s.* The high rent is, however, greatly less than half the produce. This alludes to the watered lands. The rent of dry field is not fixed till a bargain is made. The common price is from 13*d.* to 3*s.* 4*d.* per acre, but where it can be improved by watering, or so as to make gardens, it rises as high as 20*s.*

To each village there is an hereditary Gauda, who gets a share of the wet crops, and performs the village sacrifices, which are here made to the Cumba (pillar,) the image of the village god. The renter performs the

other duties ; and he agrees to give so much to the government, and makes as much as he can, consistently with the rules of the village. Each year the Amildar lets the village to the highest bidder. The renter finds security for his personal appearance when called upon, but not for the payment of his rent.

A first-rate farm fully stocked, constantly requires ten ploughmen, two other men, and ten women servants, besides some additional hands at seed-time and harvest. A man's wages here are 6 fanams, or about 4s. a month ; a woman's 5 fanams, or 3s. 4d.—The labouring servants, or Batigaru, live in their own houses. The old women of their families live at home, cook, spin, take care of the children, and do all domestic labour ; the men, and their young wives, hire themselves out to the wealthy farmers. Pregnancy occasions scarcely any interruption in the labour of the women, who are very hardy.

Although almost every year the scarcity of rain, and the partial nature of that which comes, occasions in some part of the country above the Ghats a greater or less scarcity of grain ; yet in the time of peace, famine seldom comes to such a height, that many die of absolute want. From those parts of the country that have been most favoured with rain, the superfluous corn is transported to the parts where the crop has failed ; and although it is high priced, the poor are able to get as much as prevents them from immediately dying ; although the scantiness of their aliment, no doubt, frequently induces disorders that terminate in death. It is said, that one fourth of the grain which, in times of plenty, the people usually consume, is sufficient to keep them alive, and enable them to work for their subsistence. War is joined to scarcity, and interrupts the transportation of grain, famine produces all its horrors.

Here are four species of bees producing great quan-

tities of honey and wax, there are a great variety of palm trees; for the juice of all of them the English use the term *toddy* probably a corruption of *tari*, the Musulman name for the juice of the Palmira; but the natives have distinct names, and they are in fact of different qualities. The *Epila* palm gives juice for three months in the year, and they do this at any season; so every man divides his trees into four portions and has through the year a regular supply and employment.

The juice of the *Elate sylvestris* is extracted by cutting a deep horizontal gash into the stem, at some distance below the leaves, and then cutting towards this from below in a sloping direction. The juice exsudes from the pores of the sloping surface, and is collected in a notch formed at its lower extremity; whence it is conveyed into a pot by one of the divisions of the leaf, which serves as a gutter. According to his alertness, one man can collect the juice of from 30 to 50 palms. 50 good trees, or 100 very bad ones, give 70 Pucka Seers, or about 17 ale gallons; and this may be boiled into 70 Cucha Seers, of Jagory, or about 46½lb.

The Idigas, or Idigaru, are a cast of Telinga origin; They can all eat in common, but keep up the purity of the breed by marrying only in certain families whose descent is known. Their proper business is to extract the juice of palm trees, to make it into Jagory, and to distil it into spirituous liquors; but some few of them have become farmers. They appear never to have been permitted to carry arms. The Idigas can read and write accompts. Although they eat animal food, they are prohibited from drinking even palm-wine. The men are allowed a plurality of wives, but can divorce them for no cause except adultery. Adulteresses and widows cannot marry again; they may, however, become concubines, or Cutigas. All the descendants of these form an inferior kind of breed, called also Cutigas, with whom those who are descended from chaste mo-

thers will not intermarry. The women sell the produce of their husband's labour, and manage household affairs; but never toil in the fields. Even after the age of puberty they continue to be marriageable, and are not permitted to bury themselves with their husbands' bodies. They have no hereditary chiefs; but the renter, with a council as usual, settles all disputes, and punishes by fine all transgressions against the rules of cast. At their marriages, and at the monthly and annual ceremonies performed in commemoration of their deceased parents, the Panchanga, or astrologer, reads Mantrams. Their Guru is of the cast called Satanana, and is named Cadry Singaia. Near this place he has two houses, and his office being hereditary, he is a married man. He reads to them the history of the gods, written in the Telinga language; gives them holy water, admonishes them to wear the mark of Vishnu on their foreheads, and from each person he receives two Fanams as charity. His visits are about once in two years. With such a Guru, the principal object of their worship is of course Vishnu; but they also offer sacrifices to the Saktis, and to the Virika, or men who, on account of their chastity, have been sainted. All other good men are supposed to become powerful spirits, but are not objects of worship. Bad men are punished in hell. This cast do not take the vow of Daseri.

The Curubaru are an original cast of Karnata, and, wherever they are settled, retain its language. They are divided into two tribes, that have no communion, and which are called Handy Curubaru, and Curubaru proper. These last again are divided into a number of families; such as the Any, or elephant Curubaru; the Hal, or milk Curubaru; the Colli, or fire C. the Nelly C. the Samanta C. the Coti C. the Asil C. and the Murhindina Curubaru. These families are like the Gotras of the Brahmans; it being considered as in-

cestuous for two persons of the same family to intermarry. The proper Curubas have hereditary chiefs, who are called Gaudas, whether they be head-men of villages or not, and possess the usual jurisdiction. Some of them can read accompts, but they have no book. The proper duty of the cast is that of shepherds, and of blanket weavers; and in general they have no other dress than a blanket. A few of those who are rich have betaken themselves to the luxury of wearing cotton cloth next their skin; for all casts and ranks in this country wear the blanket as an outer garment. The dress of the women resembles that of the females of the kingdom of Ava. The blanket is put behind the back, and the two upper corners, being brought forward under the arms, are crossed over the bosom, and secured by the one being tucked under the other. The Curubaru were, besides, Candachara, or militia; cultivators, as farmers, as servants, and as gardeners; Attavana, or the armed men who serve the Amildars; Anchay, or post-messengers, and porters. They are allowed to eat animal food, but in most places are not permitted to drink spirituous liquors. In other places this strictness is not required; and almost every where they intoxicate themselves with palm-wine. The women are very industrious, and perform every kind of work except digging and ploughing. Even after the age of puberty they continue marriageable, and can only be divorced for adultery. In this cast the custom of Cutiga, or concubinage, prevails; that is, all adulteresses who are turned away by their husbands, and have not gone astray with a strange man, and all girls and widows, to whom a life of celibacy is disagreeable, may live with any man of the cast who chooses to keep them. They are looked down upon by their more virtuous sisters; but still are admitted into company, and are not out-casts. Among the Curubaru, the children of concubines do not form a separate cast, but are al-

lowed to marry with those of a pure breed. By a connection with any man, except a Curuba, a woman becomes an entire out-cast. The men take several wives; and, if they be good workers, do not always divorce them for adultery; but, as they thus incur some disgrace, they must appease the anger of their kindred by giving them an entertainment, and the Guru generally interposes his authority to prevent a separation. The Curubas believe, that those men who die without having been married become Virikas, to whose images, at a great annual feast, which is celebrated on purpose, offerings of red cloth, Jagory, rice, &c. are made. If this feast be omitted, the Virikas become enraged, occasion sickness, kill the sheep, alarm the people by horred dreams, and, when they walk out at night, strike them on the back. They are only to be appeased by the celebration of the proper feast. The peculiar god of the cast is Bir'-uppa, or father Biray, one of the names of Siva; and the image is in shape of the Linga; but no other person prays to Siva under this name, nor offers sacrifices to that god, which is the mode by which the Curubas worship Bir'-uppa. The priests who officiate in the temples of this deity are Curubas. Their office is hereditary, and they do not intermarry with the daughters of laymen. In some districts, the Curubas worship another god, peculiar, I believe, to themselves. He is called Battay Devaru, and is a destructive spirit. They offer sacrifices to him in woods, by the sides of rivulets, or ponds. The carcases of the animals killed before the image are given to the barber and washerman, who eat them. Besides these, the Curubaru offer sacrifices to the Saktis, and pray to every object of superstition (except Dharma Raja) that comes in their way. They are considered as too impure to be allowed to wear the Linga, as their Guru does. This person is called a Wodear, or Jangama; but he is married, and his office is hereditary. His

title is Ravana Siddheswara, and he originally lived at Sarur, which is near Kalyana pattana. At his visits he bestows consecrated ashes, and receives charity. He has a fixed due on marriages, and sends his agents to collect it. At some of their ceremonies the Panchanga attends, and acts as Purohita.

Badavana-hully, or the poor man's village, is fortified with a mud-wall and a strong hedge, and contains about twenty houses of cultivators.

Sira (the principal place in the central division of the Raja's dominions north from the Cavery) for a short time, was the seat of a government which ruled a considerable extent of country, and seems to have been at its greatest prosperity under the government of Dilawur Khan, immediately before it was conquered by Hyder. It is said, that it then contained 50,000 houses, of which Mussulmans occupied a large proportion. By this change of masters Sira suffered greatly; not owing to any oppression from Hyder, but from its being deprived of the expenditure attending the court of a Mogul Nabob. It was also much reduced by the Marattah invasions, which had nearly proved fatal to the rising power of its new master; and its ruin was accomplished by his son Tippoo, who removed twelve thousand families, to form near his capital the new town of Shahar Ganjam. About three hundred houses remained, when the Marattah army, under Purseram Bhow and Hurry Punt, took up their head quarters in the fort, which is well built of stone, and of a good size. These invaders did no harm to the town, but destroyed most of the villages in the neighbourhood, and many of these still continue in ruins. The town itself, although the seat of an Asoph, or Mussulman lord lieutenant, continued to languish till it came under the English protection. It is little more than a year since the army under General Harris encamped here on its route to Chatrakal; and since that time

two thousand houses have been built; many of its former inhabitants, whom the Sultan had forced to Seringapatam, have returned to their native abode; and others are coming in daily from the country that has been ceded to the Nizam. The only building in the place worth notice is the monument of a Mussulman officer, who commanded here during the Mogul government; but it is abundantly supplied with tombs of men who by the Muhammadans are reputed saints, and near which the people of that faith are anxious to be buried, as they consider the ground holy.

Near Sira the quantity of watered ground is greater than that of dry field; but unfortunately it is situated in a very dry climate; so that, during the last fourteen years, the tanks have been filled only five times so as to give a full crop. Scarcity is therefore a common evil; and in the memory of young men, famine has several times spread all her terrors over this unfortunate place. Although in the immediate neighbourhood of a powerful garrison, all the villages are strongly fortified, chiefly on account of robbers, who in the time of famine were very numerous. In war also the people have found these fortifications very useful. In their defence they employ few weapons except stones, which both men and women throw with great dexterity, and equal boldness. They do not attempt to defend themselves against any thing that wears the face of a regular body of men; but they stone, with the greatest intrepidity, the irregular cavalry that attend all native armies, and who are seldom provided with fire-arms.

In favourable years the greatest part of the watered land is cultivated with rice. In dry seasons a little only of this grain is raised, and the cultivation consists chiefly of transplanted Ragy, wheat, Jola, and Navony, which require less water. Sugar-cane is always cultivated. Gardens occupy the remainder of the watered

land. The kitchen gardens, in the whole district, amount to about six acres. The palm gardens now amount to ten Candaca lands, about 300 acres; and before Purseram Bhow's invasion extended to three times that size. In Sira, and the districts south from it, are many very valuable plantations of this kind producing the betel-nut of the kind called Wallagram.

At present the trade with the Nizam's country is not safe; and the merchants, and other inhabitants, are rapidly emigrating into the Raja's dominions. The places, with which there was formerly an intercourse here, were Raya-durga, Kalyana-durga, Balahari, Gutti, Rajawully-Advany, Tadepatry, Pamudi, Dharmawara, Nilomudodi, Penu-conda, Indu-pura, Modogusheria, Nedavena-hully, Cundu-rupi, Ratna-giri, Cumpuli, Hirialu, Cuddapa, and Condacundi. The goods brought from thence are silk cloths, cotton cloths, plain and with silk borders, chintses, and coarse cotton cloths, all the manufactures of these places. The colours being better fixed, they sell higher than the goods of Bangalore. The returns from Sira are dried cocoa-nut kernels or Copra, Betel-nut, Jagory, Popli bark, Lac, and steel the manufacture of this neighbourhood. These are the staple articles; but occasionally oxen, buffaloes, boiled butter, or Ghee, oil, and tobacco have been sent.

The intercourse with the Marattah country is perfectly undisturbed; and the places with which it is carried on are Darwara, Hubuli, Gudagu, Lechmeshura-Butcaray, Mulugunda, Catricay, Humsagara, and Havery. The imports from thence are cotton, thread white and red, coarse and fine red cotton cloth, white cotton cloth with silk borders, dark blue cotton cloth, chints, sackcloth or Goni, tent cloth, mattresses, blankets, dates, raisins, almonds, walnuts, Carthamus flowers or Cossumba, asafoetida, sulphur, and red-lead.

The exports from Sira are oxen, buffaloes, Popli bark, a root called Lavansa, which, I believe, is that of the long pepper, Lac, and steel, with $\frac{7}{8}$ of cash.

The imports from the Nagara country to Sira are Betel-nut, black-pepper, cardamoms, Lavanga patri a leaf used in medicine, Cabob-china (the buds of the *Laurus Cassia*,) bastard cinnamon (bark of the *Laurus Cassia*,) and sandal-wood. The exports from Sira to Nagara are blankets, Bangalore cloths, country steel, tobacco, oil, boiled butter, or Ghee, buffaloes, and cash to the amount of one half of the imports.

The imports from Chatrakal consist of ready money for the purchase of sugar.

The country near Seringapatam supplies Sira with a great deal of grain, and receives back ready money, boiled butter, oil, dry ginger, limes, and cocoa-nuts.

The black-pepper and Betel-nut from Nagara, with some of the latter from this country, are sent to Bangalore for the manufactures of that place, and for the goods imported at Madras by sea.

Most of the Betel-nut is disposed of at Gubi, at which place there is annually sold about 15,000 Maunds, or about 3,575 hundred weight. All not the produce of the district of Sira; but collected from several others in the neighbourhood.

The grand article of produce here for exportation is the Copra, or dried kernel of the cocoa-nut. Many of the merchants make advances to the proprietors of gardens. At the time of advance the price is fixed, and the farmer has no right to sell his Copra to another, and to repay the merchant who made the advances. The average price is four Fanams a Maund, or 11s. $3\frac{1}{4}d.$ a hundred weight.

The cattle employed in this trade are buffaloes and oxen. The buffaloes of the Nizam's country are the best, and daily carry 12 Maunds or 320lb. three cosses, or about nine miles. The oxen of this country breed

are the best, and daily carry 8 Maunds, or 213lb. four cosses or twelve miles. In order to be able to do this, these cattle must be fed on oil-cake, or on cotton-seed and straw.

The weavers in Sira are of two kinds; the Bily Muggas, and Devangas. The former weave a coarse thin muslin called Shilla. That made for the dress of women, called Shiray, is the coarsest, and is called Wuntacuddy. It is in pieces 18 cubits long by 2 broad, and sells unbleached for $5\frac{1}{2}$ Fanams, or about 3s. 8d. The Erucudy Shilla, intended for men's dress, is finer; and is from 28 to 26 cubits long, by $1\frac{1}{2}$ cubit broad. It sells from $6\frac{1}{2}$ to 10 Fanams, a piece (from 4s. 4d. to 6s. 8d.) These cloths are bought up by two sets of dyers; the Niligaru, who dye it blue; and the Marattahs, who dye with Cossumba, or flowers of the Carthamus.

The Devangas here make two thick coarse cloths; the one called Cadi is plain, and resembles what is made by the Whalliaru near Bangalore; and the other has red borders, like the cloth of the Togotarus.

The Bily-Mugga weavers consider this name as a term of reproach, and call themselves Curivina Banijigaru. They are an original tribe of Karnata. Some of them are dealers in cloth or grain, and a few are farmers. They have no hereditary chief; but infractions of the rules of cast are punished by their clergy or Jangamas. The pretend to be one of the tribes of pure Banijigas, and to be capable of being appointed to the priesthood. They say, that there are six tribes of proper Banijigas; the Badagulu, the Pancham, the Stalada, the Turcana, the Jainu, and the Curivina. All these can eat together; but cannot intermarry, unless they have been appointed Jangamas; and the descendants of these never marry with the laity, although among themselves they loose all former distinctions. Each of these six tribes are again divided into Gotrams,

and a man and woman of the same Gotram can never marry. The Gotrams of the Curivina are sixty-six in number. They may marry as many wives as they please; but cannot divorce them, except for adultery; and it is not unusual for a husband to keep his wife after she has been guilty of this crime. Women are marriageable even after the age of puberty; and widows may live with a man in a kind of left-hand marriage, and be called Cutigas, or concubines; but both the man with whom they live, and their children, are considered as legitimate. If a woman leaves her husband, and cohabits with another man of the same cast, she is called a Hadra; but her children are not disgraced. Any woman, even an unmarried one, who has connexion with a man of a strange cast, is excommunicated. A widow ought to bury herself alive in her husband's grave; but the custom has become entirely obsolete. The people of this cast eat no animal food, nor drink any intoxicating liquor. They never take the vow of Daseri. They are allowed to read all the books belonging to the sect, among which they do not reckon the Vedas. They wear the Linga, and their adorations are principally directed to that emblem of Siva. Their women offer fruit and flowers to Marima, and the other Saktis; but this is not done by the men. They do not believe in the Virika, or spirits of chaste men. Their Gurus are the same with those of the Pancham Banijigaru; the five chief thrones being called Paravutta at Humpa, Verupacshy near the Tungabhadra river, Hujiny, Balahully, and Nidamavudy. Their lay followers of this cast these Gurus make what is called Detcha. The Detcha, having shaved and washed his head, is instructed in some Mantrams, or forms of prayer, which are in the vulgar tongue, but which, like the Upadesa of the Brahmans, are kept a profound secret. The Guru then bestows on the Detcha some consecrated herbs and water, and the Detcha in

return gives him some money. The Gurus on their circuits receive also from their followers Dharma, or charity, or rather duty, but have no fixed dues. The Einaru attend at marriages, births, and funerals, at Mala-paksha, as the Tithi of the Sudra is called, and at all great feasts. On these occasions they perform Puja to the Linga, reading some Mantrams, in the vulgar tongue, however, and pouring over it some water and flowers, which by this means are consecrated, and then are divided among the people whom the occasion has assembled. The Einaru then eats something that has been prepared for him, and at marriages receives a small sum of money. The Panchanga, or village astrologer, attends on similar occasions, and reads Mantrams in the vulgar language. He is of course paid for his trouble.

Here, some Devangas of the Karnata nation do not wear the Linga; but still they consider Cari Baswa Uppa as their Guru. They will eat in the house of a Devanga who wears the Linga, but he will not return the compliment. They eat in common, but do not intermarry with the Telinga Devangas, who, like themselves, worship Siva, without wearing his indecent badge. They eat animal food, an indulgence which has probably occasioned the separation. They ought not to drink spirituous liquors. As a kind of excuse, or pretence for eating the flesh, they offer bloody sacrifices to the Saktis. They take the vow of Daseri, but do not pray to the Virika, or spirits of men sainted for chastity. They acknowledge transmigration, as a future state of reward and punishment.

The Sadru Woculigas are a cast of Karnata origin and Sudra birth; they are divided into two tribes that seem to have no communion; the Cumblagataru Sadru, and the Sadru simply so called. The Sadru proper are cultivators, both as masters and servants; they act as Candachara, or native militia, and sometimes trade in

grain. They have no hereditary chiefs; but their disputes are settled by a council of four Sadru Gaudas, or chief farmers, who also punish all transgressions against the rules of cast, excommunicating licentious women, and other heinous offenders, and reprimanding those who have been guilty of less enormous faults. By religion they are divided into three classes, those who worship Jaina, those who worship Siva, and those who worship Vishnu under the form of Vencaty Ramana; but this does not prevent intermarriages, and the woman always adopts the religion of her husband. They are also divided into a number of families analagous to the Gotrams of the Brahmans; and a man never intermarries with a woman of the same family. They have among them a bastard race, descended from widows, who have become the kind of concubines called Cutigas; but they are not numerous, and are held in great contempt by the others. The Gauda is a worshipper of Vencaty Ramana, and denies any belief in a future state; his worship of the gods being performed with a view of obtaining temporal blessings. This sect take the vow of Daseri, and bury the dead. They can write accompts, but have no books nor science. They eat no animal food, and ought not to drink spirituous liquors. They are allowed as many wives as they can obtain; but do not divorce them for any cause except adultery. Girls continue to be marriageable even after the age of puberty; and widows are not expected to bury themselves with their husbands' bodies; but their becoming concubines of the kind called Cutigas is considered as very disgraceful to all their connections. Their Guru is Tata Acharya, an hereditary chief of the Sri Vaishnavam Brahmans. He bestows on his followers holy water and consecrated victuals, and accepts their charity. The Panchanga, or village astrologer, is their Purohita, and attends at marriages, births, the building of a new house, and at Mala-pak-

sha, the ceremony which the Sudras annually perform in commemoration of their deceased parents. The Sadru who worship Siva are but few in number, and wear the Linga. The third sect of Sadru worship only the god Jaina, but do not intermarry with the true Jainaru. These burn the dead.

The Ladas, or Ladaru, have a language they call Chaurasi; it is a dialect of that spoken near Benares, to which the others have much less resemblance. The Ladaru say, that, in consequence of a famine in their own country, about five hundred years ago, they came to this neighbourhood. They serve as cavalry; trade, especially in horses; and farm lands, but never cultivate them with their own hands. They assume the title of Kshatryas of the family of the sun, and wear a string like the Brahmans. They will not intermarry with the Rajputs, or other pretenders to a royal descent; but they are treated by the Brahmans merely as Sudras, and in fact seem to be the highest rank of Sudras in their native country, like the Kayashthas of Bengal, or the Kerit Nairs of Malyala. They are of 14 different families, like the Gotrams of the Brahmans; and some are followers of the Siva Brahmans, and some of the Sri Vaishnavam: but this does not produce a separation of cast; for the woman always adopts the religion of her husband. They have no hereditary chiefs; but the affairs of the tribe are managed by an assembly of the heads of families. For small faults these assemblies reprimand; for adultery, or for eating forbidden food, or with forbidden persons, they excommunicate. Many of them read Sanskrit, and study every kind of book except the Vedas, which they never presume to inspect. When they are 6 or 7 years of age, they receive from the Panchanga their first thread, and Upadesa, at a ceremony called Upanena. At this the Panchanga reads Mantrams, as also at births, marriages, full and new moons, at Sankrantis,

or the first days of the solar months, at funerals, and at the Mala-paksha lately mentioned. These Ladas sacrifice to the Saktis, especially to the goddess Bhawani. The Pujaris or priests in the temples of this idol are called Bombolas, who observe the rules of Sannyasi, especially celibacy, and yet go absolutely naked. They have disciples, who are also Sannyasis, but who are not considered as sufficiently holy to be allowed to shew their nudities. Part of the sacrifices are eaten by the votary, and part by the Bombola; but the animal is sometimes made a burnt offering to the idol, which in this country is done by no other cast. This burnt-offering is by the Ladas called Homam, which is the same name that the Brahmans use for their burnt-offerings; but these always consist of flour, or other vegetable matter. It is true, that the Brahmans have a burnt sacrifice of animals, which they call Yagam; but it must be preceded by such a severity of penance, and is attended with such an enormous expense, that no one in these degenerate days is either willing or able to undertake such an offering. The proper Sakti Puja, that ought to be performed to Bhawani, has also fallen into disuse here among the Ladas; but at Madras it is very common. The votary takes an animal, and offers it as a sacrifice to the idol in presence of a beautiful young woman who is perfectly naked. It is supposed, that any person who, while in the performance of this sacred ceremony, should even look with desire at the charms exposed to his view, would be instantly struck dead; no one, therefore, undertakes it who has not great confidence in the power which he has over his passions. By the Brahmans this ceremony is much condemned, and ought to deprive any one of his cast that attempted its performance; yet some of them are said in a private manner to have recourse to this superstition, as it is supposed to have wonderful efficacy in procuring temporal success and felicity. Some of the

Ladaru take the vow of Daseri, and at the same time receive Chakrantikam. These beg only one day in the week, following on the other six their usual professions; and they never travel about as vagabonds making a noise with bells and conchs. The Ladas burn their dead, who ought to be accompanied on the pile by their widows; but this custom has become obsolete. Widows are not permitted to become concubines of the kind called Cutagas, nor are the men allowed to keep those called Hadras. A girl, after ten years of age, is no longer marriageable. The men may take as many wives as they can procure, but can only divorce them for adultery. Persons of this cast drink no spirituous liquors; and, as is usual in Bengal, eat no animal food, except that which has been offered as a sacrifice.

On my arrival at Madhu-giri, I found, that every town and village in that hilly country had herds of breeding cattle. The Cadu Goalas, or Goalaru, are those who breed cattle. Their families live in small villages near the skirts of the woods, where they cultivate a little ground, and keep some of their cattle, selling in the towns the produce of the dairy. Their families are very numerous, seven or eight young men in each being common. Two or three of these attend the flocks in the woods, while the remainder cultivate their fields, and supply the towns with fire-wood, and with straw for thatch. Some of them also hire themselves to the farmers as servants. They are a very dirty people, they wear no cloathing but a blanket, and generally sleep among the cattle; which, joined to a warm climate, and rare ablutions, with vermin, itch, ring-worms, and other cutaneous disorders, render them very offensive.

In criminal matters relating to cast, the Goalas are under the jurisdiction of a renter, called Beny Chavadi, or Musca Chavadi, which signifies the head of the

butter-office. He resides at the capital, and pays to government an annual revenue. He goes to every village where any regular families of Goalas are established, and from each levies the tax which they pay to government for liberty to pasture their flocks on its property. In this neighbourhood, every family pays the same tax; which is indeed a mere trifle, being only six Fanams, or about 4s. a year. For this small sum they are exempted from any tax or rent for grass, and may feed their cattle in whatever woods they please.

The Ijyamanas, or hereditary chiefs of Goala families, settle all disputes; but the Beny-Chavadi punishes all transgressions against the rules of cast. When the flocks of any family have perished, either by war or pestilence, the sufferers go and solicit a new stock from the other persons of the cast, each of whom will give a beast or two for that purpose. Should they be so unreasonable as to refuse this bounty, the Beny-Chavadi will compel them to assist their distressed neighbours.

There are a great many different races of Goalas, with whom the Cadu Goalas neither eat nor intermarry. These last are a tribe of Karnata; and persons, who consider themselves as of any rank, marry into such families only, with the purity of whose origin they are well acquainted; for in this tribe there is a very numerous race of Cutigas, or bastards. Widows who prefer disgrace to celibacy, and women who commit adultery, connect themselves with the bastard race, who also keep Hadrass, or concubines; a practice that is not permitted to Goalas of a pure descent. These, however, may keep as many wives as they please. A woman who is incontinent with a man of any other cast, is inevitably excommunicated. If the adultery has been committed with a Goala, she will be received as a Cutiga; and both the man who seduced her, and her husband, are fined in twelve Fanams, or about 8s.

The Goalas are not permitted to drink spirituous liquors, nor to eat fish, or hogs; but they may eat sheep, goats, deer, and fowls. They bury the dead, and have no knowledge of a future life, except believing that those who die unmarried will become Virigas, whom they worship in the usual manner. The gods peculiar to their cast are, Jinjuppa and Ramuppa. The poor people have a small temple, containing two shapeless stones; one of which they call Jinjuppa, and the other Ramuppa. The Pujari, or priest, is a Goala, whose office is hereditary; but who intermarries with the laity. Sacrifices are not offered to these idols; they are worshipped by offerings of fruit, flowers, and the like. There is a forest called Gyddada Mutraya, to which the Goalas repair, and sacrifice animals to Mutraya, who is represented by the first stone which the votaries find in a convenient place. On this occasion there is a great feast; and any Daseri (religious mendicant) that attends obtains the head of the sacrifice, and some bread. They sacrifice also to the goddess Marima. Some of the Cadu Goalas take the vow of Daseri; but none of them can either read or write. Their Guru is a Sri Vaishnavam Brahman; but they neither know his name nor where he lives. He comes once in two or three years, admonishes them to wear the mark of Vishnu, and gives them holy water. Each person presents him with a Fanam; and, if he happen to be present at a marriage, he gets a measure of rice.

The race of oxen in this country may be readily distinguished from the European species, by the same marks that distinguish all the cattle of India; namely, by a hump on the back between the shoulders, by a deep undulated dewlap, and by the remarkable declivity of the os sacrum.

Of this southern species there are several breeds of very different qualities. Above the Ghats, however, two breeds are most prevalent. The one is a small,

gentle, brown, or black animal: the females are kept in the villages for giving milk, and the oxen are those chiefly employed in the plough.

In the morning the village cows are milked, and are then collected in a body, on the outside of the wall, with all the buffaloes and oxen that are not employed in labour. About eight or nine in the morning the village herdsman, attended by some boys or girls, drives them to the pasture. The pastures or such waste lands as are not more than two miles distant from the village, and are in general poor. At noon, and at four o'clock, they are driven to water. At sun-set they are brought home; and in the rainy season the cow-house is smoked, to keep away the flies. In the back yard of every house stands a large earthen pot, in which the water used for boiling the grain consumed by the family is collected; and to this are added the remains of curdled milk, of puddings, and a little flour, oil-cake, or cotton seed. This water becomes very sour, and is given as a drink to the cows in the evening, when they are again milked. At night, in the rainy season, the cattle get cut grass, which is collected in the woods, and about road sides. In dry weather, the cattle at night have straw. A good cow of the village kind gives twice a day from four to six Cucha Seers, or from about $2\frac{1}{2}$ to $3\frac{1}{4}$ pints ale measure.

The cattle of the other breed are very fierce to strangers, and nobody can approach the herd with safety, unless he be surrounded by Goalas, to whom they are very tractable; and the whole herd follows, like dogs, the man who conducts it to pasture. The bulls and cows of this breed never enter a house; but at night are shut up in folds, which are strongly fortified with thorny bushes, to defend the cattle from tigers. At 5 years old the oxen are sold, and continue to labour for twelve years.

The cows of this breed are pure white; but the bulls

have generally an admixture of black on the neck and hind quarters. Once in three years an epidemic generally prevails among them. It is reckoned severe when one third of a man's stock perishes, although sometimes the whole is lost; but in general, as all the cows are reserved for breeding, the loss occasioned by one epidemic is made up before another comes.

These cattle are entirely managed by Goalas; and some of these people have a considerable property of this kind; but the greater part of these breeding flocks belong to the rich inhabitants of towns or villages, who hire the Goalas to take care of them.

The Goalas live in huts near the small villages, in parts of the country that contain much uncultivated land, and are surrounded by the folds, in which they always keep as many cattle as will cultivate a little land, and as the pasture near the place will maintain. But as local failures of rain frequently occasion a want of forage near their huts, some of the men drive their flocks to other places where the season has been more favourable, and either take up their abode near the huts of some other Goalas, or live in the midst of woods, in places where the small reservoirs, called Cuttays, have been formed to supply their cattle with water. During the whole time that they are absent the Goalas never sleep in a hut; but, wrapped up in their blankets, and accompanied by their dogs, they lie down among the cattle within the folds, where all night they burn fires to keep away the tigers. This, however, is not always sufficient, and these ferocious animals sometimes break through the fence, and kill or wound the cattle. The men have no fire-arms, the report of which would terrify the cattle; and for driving away the tiger, they trust to the noise which they and their dogs make. They are also much distressed by robbers, who kill or carry away the sheep and goats.

The Goalas keep many Curis, and Maykys, or sheep

and goats: These always accompany them in their expeditions; and even those who are servants to the rich men generally carry with them flocks of sheep and goats, or are accompanied by some men possessed of that stock; so that less than four men never go together.

A Goala, that is reckoned rich, will have 200 cows, 30 female buffaloes, 50 ewes, and 100 she goats: and will keep as many labouring oxen as will work three ploughs. Such a man, besides paying rent, and finding his family in provisions, will annually make 100 Pagodas or, 33*l.* 10*s.* 10*d.* His clothing, being a blanket, costs a mere trifle; and part of the money he expends in the marriages of the younger branches of the family, and in religious ceremonies; the remainder is in general buried, and a great deal of money is in this way lost.

The farmers also keep small flocks of goats and sheep, which are sent, under the charge of a boy, to the pastures near the village.

The cattle are milked by the men, who carry the produce home to the women; for they prepare the butter. The milk, on its arrival, is immediately boiled for at least an hour; but two or three hours are reckoned better. The earthen pots, in which this is done, are in general so nasty, that after this operation no part of the produce of the dairy is tolerable to an European. The natives never use raw milk, alleging that it has no flavour. The boiled milk, that the family has not used, is allowed to cool in the same vessel; and a little of the former day's *tyre*, or curdled milk, is added to promote its coagulation, and the acid fermentation. Next morning it has become *tyre*, or coagulated acid milk. From the top of each potful, five or six inches of the *tyre* are taken, and put into an earthen jar, where it is churned by turning round in it a split bamboo. The natives never use butter; but prefer, what is called Ghee, not only as that keeps better, but also as it has

more taste and smell. In order to collect a quantity sufficient for making Ghee, the butter is often kept two or three days; and in that time a warm climate renders it highly rancid. When a sufficient quantity has been collected, it is melted in an earthen pot.

Here are considerable iron works, there being 19 forges which produce yearly about 100 tons of iron, worth nearly 1000*l*. There are also five forges for making steel.

Tumcuru is a town containing five or six hundred houses. The fort is well built. The great cultivation here is Ragy, but there are also many rice fields.

Here are people of a Karnata tribe of Bestaru; their principal occupation is burning of lime-stone. Some of them are small farmers; but they never hire themselves out as hinds, or Batigaru. This tribe are called also Cubbaru. They have hereditary chiefs, called Ijyamanas, who, with a council of the heads of families, settle disputes, and excommunicate those who, notwithstanding admonition and reprimand, obstinately persist in bad practices. If a woman commit adultery with a strange man, she is excommunicated; but if it be with a Cubba, both the adulterer and the husband are fined; the one as a corrupter, and the other for having been negligent. An assembly of at least ten of the tribe is called, and the woman is asked before the people, whether or not she chooses to return to her husband. If she consents, and he agrees to receive her, as is usually the case, he gives the assembly a dinner, and no one afterwards mentions the affair. If the parties cannot agree, the marriage is dissolved. This cast does not admit the connection called Cutiga. The women are extremely industrious, very valuable to their husbands, and independant of them for support. After the age of puberty they continue to be marriageable. Except a few rich men, the Bestas of Karnata generally content themselves with one wife, unless the

first has no children, or had only daughters. In such cases, even the poor struggle to procure a second wife, to keep up the family. They are allowed to drink spirituous liquors and to eat animal food. None of them can either read or write. They bury the dead, and seem to have no knowledge nor belief in a future state. They neither make the vow of Daseri, nor believe in the spirits called Virika. The goddess of the cast is Yellama, one of the Saktis, in whose temples the Pujaris are persons of this tribe. They offer sacrifices to her, and to all the other destructive spirits; but say that they are of Vishnu's side. They have a Guru; yet although he was here fifteen days ago, they know very little about him. He is a married man, is named Linguppa, and was attended by servants of the Curuba cast. For his trouble, he receives rice, or other provisions, but is sometimes paid in lime; money being rather scarce among this tribe.

The Curubas here say, that, at a temple of Bhairawa at Hervay Samudra, which is near Mercasera, to the north of this place, and where one of their cast acts as Pujari, the image represents a man sitting on horse-back, with the Linga round his neck, and a drawn sword in his hand. They offer sacrifices to this image, and eat the flesh. Their Guru has the power of restoring any outcast to the enjoyment of full communion. The Curubaru buy their wives; a girl of a good family costs from 30 to 40 Fanams; a girl of the bastard or Cunga breed, costs 15 Fanams, or 10s.

The Panchama Cumbharu, or Cumbharu that wear the Linga, are an original tribe of Karnata. They follow no other profession than the making of earthenware. Their hereditary chiefs are called Ijyamanas, and pay annually to government a certain sum for the clay used in their manufacture. The Ijyamana divides this assessment upon the families that are under his authority, so that each pays its proportion. They must also

furnish with pots all persons travelling on public business. Each house, besides, pays annually three Fanams, or 2s. The Ijyamanas assemble four persons as a council, and with their assistance settle disputes, and punish transgressions. No higher punishment is inflicted on men than a temporary excommunication. Women, who commit adultery, are entirely excommunicated, and are never allowed to remain as concubines; and the man who seduces another's wife is obliged to pay a fine to the public. They can marry into any of the forty families descended from Gunda Brimmia; but a man and woman of the same family cannot be married together. The men are allowed to take several wives, who are very industrious in bringing clay, and making cups. The girls continue to be marriageable after the age of puberty; but a widow is not allowed to take a second husband. None of them can read. Like all other persons who wear the Linga, they bury the dead. The men of this cast have no knowledge of a future state, and neither believe in the Virica, nor take Daseri. Their principal object of worship is Iswara, represented by the Linga; in sickness they pray to the Saktis, who are supposed to inflict disorders; and they make vows of presenting their temples with money, fruit, and flowers, provided these vengeful powers will relent, and allow them to recover; but they never appease the wrath of the Saktis by bloody sacrifices. Their Guru is an hereditary Jangama, who resides at Gubi, and is called Sank'-raya. He comes once a year, eats in their houses, accepts of their charity, gives them consecrated ashes, and advises them to follow the duties and labours of their cast. If any of them are in distress, he bestows alms on them. The Panchanga, or village astrologer, reads Mantrams at their marriages, and on the building of a new house, and is thus supposed to render it lucky. The Jangamas attend to receive charity at the Mala-paksha, or

annual commemoration of their deceased parents, at births, and at funerals; but do not either read or pray on these occasions.

There are many of the Woculigas, or Sudra cultivators of Karnata extraction, who wear the Linga. In this neighbourhood these are of the following tribes: Cunsa, Gancricara, Sadru, or Sadu, and Nona. But many of each of these tribes worship Siva, without wearing his badge; and still more are worshippers of Vishnu. All those who wear the Linga can eat together, and with the Pancham Banijigas; but they only marry in their own tribes.

The Nona Woculigaru, called Nonabur by the Mussulmans, consider themselves as sudras, and their hereditary chief is the male representative of a person called Honapa Gauda. This chief always lives at Hosso-hully; but he sends agents to act for him in different parts of the country. He wears the Linga, but many of the tribe worship Vishnu. This, however, produces no separation in cast, the woman always following the religion of her husband. When any explanation of a future state of rewards and punishments is given by a more learned neighbour, they say that they believe it; but this is done merely out of compliment to his superior endowments; and their worship of the gods seems to be performed entirely with a view of procuring temporal blessings, or of avoiding present evil. They believe that the Virika, or spirits of men who have died chaste, can cure diseases. The married Jangamas are their Gurus, give them the Linga, and receive contributions in money or grain. At all ceremonies they attend for charity, but do not pray. It is at marriages only that the Panchanga reads his Mantrams. They never take Daseri, and they bury the dead. Some of them can read the Baswa Purana, and many of them understand accompts. They are not allowed to eat animal food, nor to drink spirituous liquors. Their

chief, or his deputies, with the assistance of a council, settle disputes, and expel from the cast all transgressors of its rules. These, as usual, are men who eat forbidden meat, and women who are forgetful of their duty to their husbands. This cast does not admit of concubines, nor are widows allowed to marry again. The girls, however, continue marriageable after the age of puberty, and all the women are industrious in the labours of the field. The men take as many wives as they can procure.

Gubi, although a small town, containing only 360 houses, is a mart of some importance, and has 154 shops. The houses in their external appearance are very mean, and the place is extremely dirty; but many of the inhabitants are thriving, and the trade is considerable.

At Gubi is one of the greatest weekly fairs in the country, and it is frequented by merchants from great distances. The country produces coarse cotton cloth, white and coloured, blankets, sackcloth, betle-nut of the kind called wallagram, or neighbouring, cocoanuts, jagory, tamarinds, capsicum, wheat, rice, ragy, and other grains, lac, steel, and iron. Beside the sale of these articles, and of those imported for the consumption of the neighbourhood, this is also an intermediate mart for the goods passing through the peninsula.

The merchants of Gubi frequent a weekly fair, at a place called Biruru, east from thence 24 cosses. This is a great resort of the merchants of Nagara, and of Malayala.

The country, between Tumcuru and Gubi, consists of gently swelling lands. A very considerable proportion of it is not cultivated. The soil near Tumcuru is rather sandy. Near Gubi it is in general good, with a large proportion of rice lands.

Muga-Nayakana-Cotay, a village in the Hagalawadi

district, is strongly fortified with mud walls, and contains 190 houses. Before the last Marattah invasion, it had, in the Petta, a handsome market, consisting of a wide street, which on each side had a row of cocoa-nut palms. While Purseram Bhow was at Sira, he sent 500 horse and 2000 irregular foot, with one gun, to take the place, which was defended by 500 peasants from the neighbourhood. They had two small guns, and 100 match-locks; the remainder were armed with slings and stones. The siege lasted two months, during which the Marattahs fired their gun several times, but they never succeeded in hitting the place. On some occasions they had the boldness to venture within musket shot of the walls; but two or three of their men having been killed, they afterwards desisted from such deeds of hardihood, and finally retired without one of the defendants being hurt. The peasants destroyed the market, to prevent the Marattahs from availing themselves of the houses in their approach. Nothing can equal the contempt which the inhabitants of Karnata have for the prowess of a Marattah army, but the horror which they have at its cruelty. When Purseram Bhow left this neighbourhood, his people carried off all the handsome girls that fell into their hands; and they swept the country so clean of provisions, that three-fourths of the people perished of hunger.

Chica Nayakana Hully is a large square town strongly fortified with mud walls, and having Bruches, or cavaliers, at the angles. In its centre is a square citadel fortified in a similar manner. In the outer town a wide street runs all round, and on both hands sends off short lanes to the outer and inner walls. The houses are at present very mean and ruinous, and do not nearly occupy the whole space within the walls. They are in number about 600, of which 80 are occupied by Brahmans. It contains a garden which belongs to the government, is in great disorder, and is rendered dis-

gusting by two banyan-trees (*Ficus Bengalensis*) loaded with large bats, whom the people will not disturb. To the south of the town, there was formerly a large suburb: but about forty years ago it was destroyed in an invasion of the Marattahs. It possesses a small manufacture of coarse cotton cloth, both white and coloured, and made by Devangas and Togotaru. It has also a weekly fair, at which these goods, and the produce of the numerous palm-gardens in the neighbourhood, are sold. Many of its inhabitants act as carriers, transporting goods to different places for the merchants of Naggara and Bangaluru. Its name signifies the town of the little chief; which was the title assumed by the Polygars of Hagalawadi, its former masters, and who about 300 years ago first fortified it. About a century afterwards, they were overcome by the Polygars of Mysore; and, in order to retain Hagalawadi free from tribute, gave up entirely this part of their dominions. Hyder made them tributaries even for Hagalawadi, and his son stripped them of every thing.

The monkies and squirrels are here very destructive, but it is reckoned criminal to kill either of them. They are under the immediate protection of the Daseris, who assemble round any person guilty of this offence, and allow him no rest, until he bestows on the animal a funeral, that will cost from 100 to 200 Fanams, according to the number of Daseris that have assembled. The proprietors of the gardens used formerly to hire a particular class of men, who took these animals in nets, and then by stealth conveyed them into the gardens of some distant village; but, as the people there had recourse to the same means, all parties have become tired of this practice. If any person freed the poor people by killing these mischievous vermin, they would think themselves bound in decency to make a clamour; but inwardly they would be very well pleased; and the government might do it, by hiring men whose con-

sciences would not suffer by the action, and who might be repaid by a small tax on the proprietors.

Arulu Gupay is a large village in the Hagalawadi district. It is fortified with a mud wall and ditch; but its market, which is a street running the whole length of one side of the town, is quite defenceless. It contains about a hundred houses, and a temple of curious workmanship dedicated to Narasingha. It is not of great size, but the whole is built of what the natives call Sila Cullu, or image-stone, which is indurated pot-stone. This has been cut and carved with great pains and industry, but is totally devoid of elegance or grandeur. The general design is clumsy, and the execution of the figures miserable. It wants even strength, the usual concomitant of clumsiness among the buildings of rude nations; and the walls, although not above fourteen feet high, and built of large stones which have suffered no injury, are yielding to the pressure of the roof, and probably will soon fall. It is said to have been built by one of the Sholun Rayas.

Turiva-Caray consists of an outer and an inner fort, strongly defended by a ditch and mud wall. It has besides, at a little distance, an open suburb, and contains 700 houses; but is by no means completely rebuilt. It has no merchants of any note; but contains 20 houses of Devanga weavers, and 150 farmers. It possesses two small temples, similar to that at Arulu Gupay; and which, like it, are said to have been built by a Sholun Raya, who was contemporary with Sankara Acharya, the restorer of the doctrine of the Vedas.

This prince is very celebrated, by having built temples throughout the country south from the Krishna river. All of them that I have seen are small, and entirely built of stone. Their architecture is very different from the great temples, such as that at Kunji; the upper parts of which are always formed of bricks, and whose most conspicuous part is the gateway. This last mentioned system of architecture seems to have

been introduced by Krishna raya of Vijaya-nagara; at least, the 18 most celebrated temples in the lower Carnatic are commonly said, by the Brahmans, to have been rebuilt by that prince: for it must be observed, that scarcely any temple of celebrity is admitted to have been founded in this Yugam, or age of the world; and many of them are supposed to be coeval with the universe. The small rude temples so common in the country, and which, from the simplicity of their form, are probably of great antiquity, are all dedicated to Saktis, or to spirits worshipped by the low casts, and never to any of the great gods. Many of them, no doubt, are of very late erection; but they seem to me to preserve the simple form of temples erected by rude tribes; and the worship performed in them appears to be that which prevailed throughout India, before the introduction of the 21 sects which the Brahmans reckon heretical; although some of them were probably antecedent, at least in southern India, to the three sects of Brahmans who follow the doctrine of the Vedas.

This place formerly belonged to the Hagalawadi Polygars, who, although called Chica Nayakas, or little chiefs, seem to have been a powerful family. One of them, who lived about 250 years ago, constructed in this neighbourhood four temples, and four great reservoirs. According to the legend, Ganesa supplied him with money for carrying on these. This god appeared to the chief in a dream, informed him that a treasure was hidden under an image which stood in the suburbs, and directed him to take the money and construct these works. The treasure was accordingly found, and applied as directed. The image, from under which the treasure had been taken, was shown to me; and I was surprised at finding it lying at one of the gates quite neglected. On asking the reason, why the people allowed their benefactor to remain in such a plight, they informed me, that, the finger of the image having

been broken, the divinity had deserted it; for no mutilated image is considered as habitable by a god. At one of the temples built with this money, I saw a very fine black stone, well polished, and cut into a rude imitation of a bull. It was about eight feet long, six high, and four broad; and seemed to be of the same kind with the pillars in Hyder's monument at Seringapatam. The quarry is six miles distant. The reservoir here is in very fine condition, and was constructed with Ganesa's treasure.

This quarry of fine black stone used in Hyder's monument, is situated about half a mile east from the village of Cada-hully, and rises in a small ridge about half a mile long, a hundred yards wide, and from twenty to fifty feet in perpendicular height.

This stone is called Caricullu, or black stone, by the natives, who give the same appellation to the quartz impregnated with iron, and to the brown hæmatites; and in fact they all run very much into one another, and differ chiefly in the various proportions of the same component parts; but have a certain general similitude easily defined, and are found in similar masses and strata. The black stone of this place is an amorphous hornblend, containing minute, but distinct rhomboidal lamellar concretions of basaltine. I imagine that it is the same stone with that which by the ancients was called Basaltes, and which was by them sometimes formed into images, as it is now by the idolaters of India.

The surface of the ridge is covered with large irregular masses, which, where they have been long exposed to the air in the natural process of decay, lose their angles first. When these masses have thus become rounded, they decay in concentric lamellæ; but where the rock itself is exposed to the air, it separates into plates of various thicknesses, nearly vertical, and running north and south. - In the sound stone, there is not the smallest appearance of a slaty texture, and it

splits with wedges in all directions. The north end of the ridge is the lowest, and has on its surface the largest masses. It is there only that the natives have wrought it; they have always contented themselves with splitting detached blocks, and have never ventured on the solid rock, where much finer pieces might be procured than has ever yet been obtained. The Baswa, or bull, at Turiva-Caray, is the finest piece that I have seen.

Immediately north from the village, is a quarry of Ballapum, or pot-stone, which is used by the natives for making small vessels; and is so soft, that pencils are formed of it to write upon books, which are made of cloth blackened, and stiffened with gum. Both the books, and the neatness of the writing, are very inferior to the similar ones of the people of Ava, who, in fact, are much farther advanced in the arts than the Hindus of this country. This pot-stone separates into large amorphous masses, each covered with a crust in a decaying state; and some of them are entirely penetrated with long slender needles of schorlaceous actynolite.

In the same place I found the calcareous tufa in a solid mass, and procured a specimen distinctly marked with the impression of a leaf.

Immediately parallel, and contiguous to the pot-stone, is a stratum of quartz in a state of decay; which separates into schistose plates, disposed vertically, and running north and south.

At Haduna Betta, or Kife-hill, a coss east from Behun, masses of a harder pot-stone, called Sila Cullu, may be procured; and from thence probably Sholon Raya conveyed it to build his temples at Arulu Gupay, and Turiva-Caray.

The Cummayas, or as they are called by the Musulmans, the Cummarvar, are a kind of Brahman different from the others of the country. They eat in common with the others, but do not intermarry. They consist of four tribes, which never intermarry, and are

called Canara, Arava-Tocala, Urichy, and Boburu Cummayas. The three first tribes are of Karnata descent; the last are of Telinga extraction. They are of the same Gotrams, or families, with the other Brahmans, and like them are divided into three sects, the Smartal, Sri Vaishnavam, and Madual; but some of them are of a sect called Bhagavata. These, although they follow Sankara Acharya, wear the mark of Vishnu; and their name implies that they are worshippers of that god. They observe the Ekadasi fasts at the same time with the Tayngala Sri Vaishnavam Brahmans, which occasionally differ some hours from those observed by the Smartal. These fasts have given still farther room for differences among the Brahmans, the Vadalay Sri Vaishnavam, the Vaisraya Mata Maduals, and Utraya Mata Maduals, all differing from each other, and from those before mentioned.

The greater part of the Vaidika Brahmans here, although they employ much of their time in reading the Vedas, or eighteen Puranas, do not pretend to understand either. They get a copy of some portion of either of these books, and every day employ a certain number of hours in reading it aloud, which they perform with a most disagreeable cant, and twang through the nose. This, however, they consider as sufficiently meritorious to entitle them to the love of god, and the veneration of men, and a large proportion of their countrymen are of the same opinion.

Nagamangala is a large square mud fort, and contains in its centre a square citadel, which, like that of Chica Nayakana Hully, leaves room in the outer town for one street with short lanes on each side. In the inner fort are two large temples, and some other religious buildings, in good repair; and a Mahal, or palace, a Cutchery, or public office, and several large granaries, in ruins. The town and all these public buildings were erected by a prince named Jagadeva Raya. This

town was originally called P'hani-pura, or the city of snakes; but its name has been changed into Nagamangala, which signifies the blessed with serpents. Before the invasion of Purseram Bhow it contained 1500 houses, which are now reduced to 200, scattered amid the ruins. At the same time the Marattahs destroyed 150,000 palm trees. In the whole district there are only about one half of the necessary cultivators, and they come in slowly, the Nizam's country being at too great a distance. Forty houses only have been built since the place received Cowl, or protection from the English. It possesses three fine reservoirs; but for the last four years so little rain has fallen, that very little of the rice-ground has been cultivated, and the proprietors have not been able to replant their palm-gardens.

The greater part of the inhabitants of Nagamangala, are what are here called Tigularu, or Taycularu; that is to say, are descended from persons who came from countries where the Tamul language is spoken. According to tradition, they left Kunji about 700 years ago; but they can give no account as to the occasion of their ancestors deserting their native country. Most of them have lost their original language: but they never intermarry with the native Karnatas. Some of them can read the books in the Tamul language that belong to their cast.

In this district the Gaudas, or chief farmers, partly rent the village, and partly collect, on the public account, whatever can be had from the inhabitants. If a renter receives from them a much greater sum than what he agreed to give to the Amildar, part is taken from him; but a small or reasonable profit is allowed. In every village a piece of ground is allotted for the Gauda. If he rents the village, he pays nothing for this land, and has it free on account of his trouble; but if another person manages the village, the heredi-

tary Gauda pays rent like any other farmer. If the crop be very deficient, the renter is not obliged to fulfil his agreement, as he can raise little or nothing from the farmers; but if he can raise 80 or 90 per cent. of his expected collections, he must make up the balance. The farmers have a fixed property in the fields, which are let according to a valuation made by Jagadeva Raya; and so long as a man pays his rent according to that valuation, he cannot be turned out of his possession. The Sultan made a new valuation, but never realized it; for the outstanding balances always at least equalled the additional imposts. The rice ground always pays by a division, and the dry-field by a money-rent. Ground that has not been occupied for some time, pays no rent for the first year that it is brought into cultivation; a fourth part of the valued rent is laid on every succeeding year; so that on the fourth year it pays a full rent. Almost every where in India somewhat similar prevails; and the custom arises from a conviction that rest injures the soil.

Here are a set of people, among whom is the chief of the village, that are called Jaina Banijigas. They seem to be different from those called Jainu, as they do not wear the Linga. There are about forty families of them, scattered through the villages north and east from Seringapatam. The Gauda relates, that Rama Anuja Acharya, having obtained the victory in a great dispute with the priests of Jaina at Tonuru, caused these, with as many of their followers as were obstinate, to be ground in oil-mills. The remainder, who had been converted by this powerful mode of argument, received Chakrantikam from the Braman, and their descendants are these Jaina Banijigas. They neither eat nor intermarry with Jainas who retain their former worship; but adore Vishnu, and are disciples of one of the hereditary chiefs of the Sri Vaishnavam Brahmans, who gives them Chakrantikam and holy water, and ac

cepts of their Dharma. They are traders, farmers, and cultivators.

Mail-cotay, in the Sanskrit language, is called by the uncouth name of Dakshina Bhadarikasramam. It is situated on a high rocky hill, and commands a noble view of the valley watered by the Caveri, and of the hills of Mysore to the south; of those of the Ghats to the west; and toward the east, Savana-Durga and Siva-Ganga close the prospect. It is one of the most celebrated places of Hindu worship, both as having been honoured with the actual presence of an Avatara, or incarnation of Vishnu, who founded one of the temples; and also as being one of the principal seats of the Sri Vaishnavam Brahmans, and having possessed very large revenues. About forty years ago, it contained almost a thousand houses, inhabited by Brahmans, who did not allow many of the Sudras to remain in the place. A few shop-keepers and Sattananas composed the remainder of the inhabitants. Soon after this period the Marattahs gained a victory over Hyder, and encamped for some time on the south side of the hill. The Brahmans here were too cunning to be caught, and the place was entirely deserted; but even the temples of their gods did not escape Marattah rapacity. For the sake of the iron-work, and to get at it easily, they burned the immense wooden raths, or chariots on which the idols are carried in procession; and the fire spread to the religious buildings, some of which were entirely consumed. A sufficient number, however, still remain. The three principal are, a temple placed on the very summit of a rock, and dedicated to Narasingha, one of the Avatars of Vishnu; the great temple of Chillapulla Raya; and a noble tank.

The large temple is a square building of great dimensions, and entirely surrounded by a colonnade; but it is a mean piece of architecture, at least outwardly. The columns are very rude, and only about six feet

high. Above the entablature, in place of a bulustrade, is a clumsy mass of brick and plaster, much higher than the columns, and excavated with numerous niches; in which are huddled together many thousand images composed of the same materials, and most rudely formed. The present structure was built, or at least put into its present form, by Rama Anuja Acharya, but the temple itself is alleged to be of wonderful antiquity, and to have been not only built by a god, but to be dedicated to Krishna on the very spot where that Avatara performed some of his great works. Although the image represents Krishna, it is commonly called Chillapulla Raya, or the darling prince; for Chillapulla is a term of endearment, which mothers give to their infants, somewhat like our word darling. The reason of such an uncommon appellation being given to a mighty warrior is said to be as follows: on Rama Anuja's going to Mail-cotay, to perform his devotions at that celebrated shrine, he was informed that the place had been attacked by the Turc king of Dehli, who had carried away the idol. The Brahman immediately set out for that capital; and on his arrival he found that the king had made a present of the image to his daughter; for it is said to be very handsome, and she asked for it as a plaything. All day the princess played with the image; at night the god assumed his own beautiful form, and enjoyed her bed; for Krishna is addicted to such kinds of adventures. This had continued for some time when Rama Anuja arrived, and called on the image, repeating at the same time some powerful Mantrams; on which the idol immediately placed itself on the Brahman's knee. Having clasped it in his arms, he called it his Chillapulla, and they were both instantaneously conveyed to Mail-cotay. The princess, quite disconsolate for the loss of her image, mounted a horse, and followed as fast as she was able. She no sooner came near the idol than she disappeared,

and is supposed to have been taken into its immediate substance; which, in this country, is a common way of the gods disposing of their favourites. A monument was built for the princess; but as she was a Turc, it would have been improper to place this building within the walls of the holy place; it has therefore been erected at the foot of the hill, under the most abrupt part of the rock.

The tank is a very fine one, and is surrounded by many buildings for the accommodation of religious persons, and for the intended recreation of the idols when they are carried in procession. Were these kept in good order, they would have a grand appearance; but the buildings are filthy and ruinous. The natives believe, that every year, at the time of the grand festival, the water of the Ganges is conveyed by subterraneous passages, and fills this tank; yet they candidly acknowledge, that not the smallest external mark of any change takes place. On this occasion it is customary to throw in bits of money. My attendant messenger, who is a Brahman, says, that he was present when all the water was taken out by orders from the Sultan, who expected by this means to find a great treasure. All that was found, however, was a potful of copper money.

The jewels belonging to the great temple are very valuable; and even the Sultan was afraid to seize them. They are never exposed to the risk of being carried away by any desperate ruffian, but are always kept in the treasury at Seringapatam; and during the time of the festival are sent to Mail-cotay, under a strong military guard. This property was respected by the British captors, and the jewels are sent to the place as formerly.

The town has never recovered itself since the first Marattah invasion. Hyder, indeed, allowed to the Brahmans the full enjoyment of their revenues; but

his son first reduced their lands to 6000 Pagodas a year; then to four; then to two; and at length to one thousand; finally, he entirely took away their land, and gave them an annual pension of 1000 Pagodas. After his fall, General Harris granted them lands to the amount of 6000 Pagodas; but at present, from want of cultivators, they produce only 4000, or 1343l. 3s 5d. These lands are managed by an Amildar, appointed by the government, and accountable to it for his conduct. The houses at present amount to 300, of which 200 are inhabited by Brahmans. The only people here who live by industry are twenty families of weavers, and a few shopkeepers. In the great temple four hundred Brahmans form the higher class of servants; and from thence they receive a daily allowance. There is also a class of servants of a Sudra extraction, and consisting of musicians, dancing-girls, and Vaishnavam, or Satananas. The houses here are better than any belonging to Hindus that I have seen above the Ghats; for the begging of the Brahmans is a lucrative employment, and several Gurus make this their chief place of residence. The houses are roofed with tiles, and have an odd look, from being entirely covered with thorns. This is done to prevent the monkeys from unroofing the houses; for those mischievous animals are here very numerous, and to destroy them is reckoned a grievous sin.

I expected here to be able to get some account of the Mysore family, who long had been generous benefactors to the Brahmans of Mail-cotay; but in this I was entirely disappointed. I was told, that they gave themselves no concern about worldly affairs. They seem not at all interested about their young Raja; and the family has been so long in obscurity, that it is no longer looked up to with awe; which among the natives in general is the only thing that supplies the place of loyalty. Their military men are the only class that

seem to have a strong attachment to their princes; and they serve faithfully, so long as they are regularly paid, or gratified by a permission to plunder; but provided these pay them better, they are equally willing to serve a Mussulman or Christian leader, as a Hindu prince. Terror is therefore the leading principle of every Indian government; and among the people, in place of loyalty and patriotism, the chief principles are, an abject devotion to their spiritual masters, and an obstinate adherence to custom, chiefly in matters of ceremony and cast.

I remained at Mail-cotay, endeavouring to get a fuller account of the Sri-Vaishnavam Brahmans, or Aayngar; but I had not so much success as I expected. I, however, met with a Vaidika Brahman, and it was not owing to either want of abilities or inclination in him, that I did not procure the information which I wanted. He was of the Tayngala sect, and said that the Wadagalay separated from them in the time of Vedanta Acharya, who was born about 30 years after the death of Rama Anuja. Tayngala signifies southern language, while Wadagalay signifies that of the north. In the country where the Tamul language prevails, the former are most numerous; and the Wadagalay are most numerous in Telingana; but there are Brahmans of both sects in either country; nor does the difference in opinion prevent them from intermarrying, if they be of the same nation.

The books of the Brahmans do not mention the time when the heretical sects arose; they only notice the persons by whom the false doctrines were first promulgated. These sects are, or were, eighteen in number; and their authors, according to this Brahman, extracted their doctrine from the six books of the eighteen Puranas that are reckoned of a bad nature. These sects were very prevalent, and the Brahmans very low, till the time of Sankara Acharya, whom even

this Sri Vaishnavam acknowledges to have been Iswara himself, who about 1520 years ago entered a woman of the sacred cast, and was born at Sringa-giri, near the western Ghats. He had great success against the heretical sects, and entirely destroyed twelve of them; but was contented to permit six of them to exist for some time longer. These six sects were, Pashandi, Charvaca, Buddha, Jaina, Vamana, and Pashu or Ganapatyam. The Pashandi include all the people who wear the Linga; and the Pundarums, or all those that worship Siva, and pretend to be exempted from the authority of the Brahmans. These are still very numerous, but consider this name as a reproach. The Charvaca worship a bull. There are many Jainas about Chin'-raya-pattana. A few Buddhas remain in the Coddugu country, which we call Coorg. The Vamanas are followers of a person of that name, and deny altogether the existence of a deity. The Ganapatyam believe in God; but allege, that the Vedas and Sastras, with all the books esteemed sacred by the Hindus, are mere fables. These two last sects are very thinly scattered, and are held in great abhorrence, on which account they do not openly profess their doctrine.

About six hundred years after the time of Sankara Acharya, the snake, Sesha, entered a woman of the sacred cast at Sri Permaturu, and was born as Rama Anuja Acharya. At that time the greater part of the people who lived below the eastern Ghats were Pashandis; and of those who lived above the Ghats, the greater part were Jainas: but Rama Anuja not only converted a great many Brahmans from the doctrine of Sankara Acharya, but also persuaded many of the heretics to become followers of the Brahmans. Among others was Vishnu Vardana Raya, a Jaina prince, and king of the whole country, who resided at Yadava-puri; that is to say, the city of the cow-keeper, now called Tonuru. By

the assistance of this king, he converted the Jainas, and ground their obstinate priests in an oil-mill. As a Brahman, he could not put these people to death; but having publicly convicted them of heresy, it became the king's duty to punish their infidelity. This great leader of the Brahmans established 700 Matas, or colleges, for Sannyasis; all of which, except four, have gone to ruin. He also appointed 74 hereditary chiefs, of every one of which the representative in the male line continues at present to enjoy his elevated dignity. The Sannyasis are considered as of the highest rank. Each Guru, married or unmarried, has a certain number of families, both Brahmans and Sudras, that are hereditarily subjected to the authority of his college, or house. The Sannyasis are addressed by the title of Swamalu, or Swamyalu; the hereditary chiefs by that of Acharya. Every Brahman in this country is called Swami, or lord.

There is here a Matam, or convent of Vairagis, who said, that their cast was descended from the children of persons of all kinds, who, not having had any heirs, have made a vow to the image of Rama at Ayodya (Oude) to consecrate to his service their eldest son, should the god grant them a family. Many of these consecrated persons have married, and the whole of their descendants are Vairagis. Their chief convents are at Ayodya, and Jaya-pura; but smaller ones are scattered in every part of India. Their Gurus are also Vairagis, but are always descended from the children of Brahmans. They say, that in Hindustan proper the only Pujaris in the temples of Vishnu are the Brahmans of their cast. In that country many of them are learned; but those here acknowledged their ignorance. They abstain from animal food, and hold in abhorrence the custom, which prevails here, of marrying their aunt's daughter. In every part of India a man's marrying his uncle's daughter is looked upon as incestuous.

The Vairagis of Sudra origin always assume the appearance of beggars; but they frequently trade from place to place in horses, arms, pearls, shawls, and other valuable articles; and on such occasions, to secure their property, they travel in large bodies well armed; not trusting entirely to their professions of poverty. They never trade in shops. They are at constant variance with the people of a tribe called Gossain (properly Goswami;) and in the engagements that take place between these two sets of vagrants, lives are frequently lost. The forms assumed by the Vairagis in begging are various. Some of them constantly remain in some painful or difficult posture; and, according to the postures which they assume, are called Urdabahu, or Ticrawalla. Some of them, called Paramahans, or Digambara, go quite naked, with their hair matted, and thickened with dirt; these beg from door to door, frequently pretending to be idiots, and to live in wastes and woods on leaves and wild fruits. The remainder are called Ramanandi. There is in this country a set of scoundrels who call themselves Vairagis; but who are disowned by those who pretend to be really so, and are by them called Bersta. These fellows extort compassion by burning themselves with torches, and cutting themselves with swords. If possible, they surround a woman who is with child, and threaten to torment themselves before her, unless she gives them money. The woman in general complies, being afraid lest her child should be disfigured by her looking at their distortions and agonies.

Being anxious to learn the era of the birth of Rama Anuja, I bestowed no little pains and was at some expence with the Brahmans to procure inspection of a book, which one of them pretended to have containing an account of his life, a book however too sacred to be shewn to profane eyes; but he afterwards confessed that he had been robbed of it 30 years ago. They furnished

however a verse, or Slokma containing the era I wanted to know, enigmatically expressed, and they gave me a copy of the solution in the vulgar language.

At Tonuru I found some intelligent Brahmaas, who told me that the translation of the verse given me at Mail-cotay was a false one ; and that the real meaning of it is, that Rama Anuja Acharya was born in the year of the Kali-yugam 4118, or 1025 of the Christian era. These Brahmans repeated another Slokam, which makes the birth of Rama Anuja to have happened in the year of Salivahanam 932, or A. D. 1010, a difference only of 15 years.

The account of Rama Anuja, is as follows. Yadavi Puri, now called Tonuru, was formerly a place of great note, and the residence of a powerful king named Belalla Raya. Nine princes of the same name had preceded him, and his empire extended to a great distance. Like his ancestors, he was a worshipper of Jaina ; and it is said, that in his capital city seven hundred temples were dedicated to that god. At this time Rama Anuja, having taught new opinions in the country below the Ghats, was persecuted by Shola Raja, or the king of Tanjore. Rama Anuja was obliged to retreat from this persecution, and come to the court of Belalla Raya. The daughter of this prince was then possessed by Brimma Racshasu, a female devil, who rendered the princess so foolish, that she was unable even to dress herself. The king had carried his daughter to all the temples of his idol ; and his priests, who were admitted to be skilful magicians, had attempted to free the princess from the monster, but all these efforts were vain. Rama Anuja having obtained permission to try his power, he presented the princess with some consecrated ocymum (Tulsi,) and sprinkled her with holy water ; on which she was immediately restored to her understanding. The king then declared, that he would follow Rama Anuja as his Guru, and

worship Vishnu; whereupon the Brahman gave him the name of Vishnu Vardana Raya, and bestowed on him Chakrantikam and Upadesa.

The priests of Jaina, as may be supposed, were enraged with the Brahman for having converted their king; and a grand dispute took place before the court. After eighteen days of disputation, the Jainas were fully confuted: some of them took Chakrantikam, some made their escape, and the remainder were put to death. The king then presented a large sum of money to his new Guru. With this that Brahman pulled down all the temples of the Jainas, and with the materials built the great reservoir. He also repaired three temples of Vishnu that had long been quite deserted, and in one of them he resided three years. He then had a dream, in which Narayana ordered him to go to Mail-cotay, and to repair the temple of Ramapriya. This is the original name of the idol now called Chillapulla Raya. On his return from Dehli with the image, Rama Anuja repaired the temple, and promulgated the laws that are now observed by the A'ayngar Brahmans. He resided there fourteen years; when, the Shola Raja that had persecuted him having died, he went to Sri Rangam, near Tritchenopoly, and there also had very great success in converting the infidels.

The only remains of the ancient city are some ruins of the walls, which are sufficient to shew that they were of great extent. The three temples said to have been repaired by Rama Anuja are in good preservation, and must either have been founded by him, or entirely rebuilt; which last is the most probable opinion.

The reservoir, or Yadavi Nuddi, is a very great work. Two mountain torrents here had united their streams, and forced a way through a gap between two rocky hills. Rama Anuja stopped up this gap by a

mound, said to be 78 cubits high, 150 cubits long, and at the base 250 cubits thick. The superfluous water is let off by a channel, which has been cut with great labour through one of the hills, at such a height, as to enable it to water a great deal of the subjacent plain, which is three or four miles in extent. When the reservoir is full, it contains a sufficient quantity of water to supply the cultivators for two years. A few years ago the sultan destroyed this favourite monument of the great Hindu doctor. Tippoo cut a narrow trench through the mound; and the water having got vent, rushed forth with such violence as to sweep away two thirds of the whole.

The town is increasing fast, and will, no doubt, be soon a considerable place; for orders were given by General Harris for the immediate rebuilding of the tank, and the Amildar has already made great progress in the work.

On the rising ground north from the reservoir, a severe battle was fought between the Marattahs and Hyder. The latter was completely defeated, and all his army destroyed, except one corps, with which he fled to Seringapatam.

Having now reached the north bank of the Caverry at Seringapatam, on the 5th of September, I went one coss to Pal-hully. After having wandered the whole day, arrived in the evening with the cattle.

Pal-hully formerly contained a thousand houses; but during the seige of Seringapatam, it was entirely destroyed. A hundred houses have been rebuilt, and the inhabitants are daily returning. It is situated on the bank of the lower of the two canals that are forced by dams from the Caverry to water the district called Mahasura Ashta-gram. Here were formerly many palm-gardens; but the army, to procure fire-wood, and materials for the trenches, destroyed the whole. They have now

been planted again. In this district a good deal of sugar-cane is raised; and some persons have lately come here to make sugar.

About the villages swine are now beginning to accumulate, as a great portion of the farmers eat pork. Under the Sultan's government it was necessary to conceal these impure animals.

After some account of the country about Priya-patana and its cultivation, the author proceeds thus.

The Gungricara Woculigas are the most common race of cultivators, and are a Sudra tribe of Karnata descent. Some of them wear the linga, others do not. It is from these last that I take the following account. The two sects neither eat together nor intermarry. They act as labourers of the earth, and as porters. The head of every family is here called Gauda; and an assembly of these settles all small disputes, and punishes transgressions against the rules of cast. Affairs of moment are always referred to the officers of government. The business of the cast, as usual, is punishing the frailty of the women, and the intemperance of the men. If the adulterer be a Gungricara, or of a higher cast, both he and the husband are fined by the officers of government, from three to twelve Fanams, or from two to eight shillings, according to their circumstances. The husband may avoid this fine by turning away his wife, in which case she becomes a Cutiga; but this is a length to which the husband seldom chooses to proceed; the difficulty of procuring another wife being considered as a more urgent motive than the desire of revenge. If, however, the adulterer has been of a low cast, the woman is, without fail, divorced, and delivered over to the officers of government, who sell her to any low man that will purchase her for a wife. In this cast there are two kinds of Cutigas; the first are such women as have committed adultery and their descendants, whom no person of pure extraction will marry;

the others are widows, who, having assembled their relations, obtain their consent to become lawful Cutigas to some respectable man. The children of these are legitimate, although the widows themselves are considered as inferior to virgin wives. A man never marries a woman who is of the same family in the male line with himself. The men are allowed a plurality of women, and the girls continue to be marriageable even after the age of puberty. None of them can lawfully drink spirituous liquors. Some of them eat meat, but others abstain from this indulgence. These two do not intermarry, and this division is hereditary. Some of them can keep accompts, and even read legends written in the vulgar tongue. Some worship Siva, without wearing the Linga; and some worship Vishnu; but this produces no division in cast. They do not offer bloody sacrifices to the Saktis; but pray to the images of the Baswa, or bull of Iswara, of Marima, and of the Caricul, or village god. They bury the dead, and believe that in a future state good men will sit at the feet of God. Even a bad man may obtain this happiness, if at his funeral his son bestow charity on the Daseris. An unfortunate wicked man, who has no son to bestow charity, becomes as mud. By this I suppose, they mean that his soul altogether perishes. Their Guru is an hereditary chief of the Sri Vaishnavam Brahmans, and lives at Mail-cotay. He gives them Chakrantikam, holy-water, and consecrated rice, and from each person accepts a Fanam a year, as Dharma. The Panchanga, or village astrologer, acts as Purohita at marriages, at the building of a new house, and sometimes at the annual ceremony performed in commemoration of their deceased parents. On these occasions, he reads Mantrams, which the Gungricara do not understand, and of course value greatly. He is paid for his trouble.

Here follows an account of the forests near Seringa-

patam, which are very extensive and contain much good timber, and of a great variety of kinds.

The Cad' Curubaru are a rude tribe of Karnata, exceedingly poor and wretched. In the fields near villages they build miserable low huts, have a few rags only for covering, and the hair of both sexes stands out matted like a mop, and swarms with vermin. Their persons and features are weak and unseemly, and their complexion is very dark. Some of them hire themselves as labouring servants to the farmers, and, like those of other casts, receive monthly wages. Others, in crop season, watch the fields at night, to keep off the elephants and wild hogs. Their manner of driving away the elephant is by running against him with a burning torch made of bamboos. The animal sometimes turns, and waits till the Curubaru comes close up; but these poor people, taught by experience, push boldly on, and dash their torches against the elephant's head, who never fails to take immediate flight. Should their courage fail, and should they attempt to run away, the elephant would immediately pursue, and put them to death. The Curubaru have no means of killing so large an animal, and, on meeting with one in the day-time, are as much alarmed as any other of the inhabitants. During the Sultan's reign they caught a few in pit-falls. The wild hogs are driven out of the fields by slings; but they are too fierce and strong for the Curubaru to kill. These poor people frequently suffer from tigers, against which their wretched huts are a poor defence; and, when this wild beast is urged by hunger, he is regardless of their burning torches. These Curubaru have dogs, with which they catch deer, antelopes, and hares; and they have the art of taking in snares peacocks, and other esculent birds. They have no hereditary chiefs, but assemble occasionally to settle the business of their cast. They confine their marriages to their own tribe. The Gauda, or chief

man of the village, presides at this ceremony, which consists of a feast. During this the bridegroom espouses his mistress, by tying a string of beads round her neck. The men are allowed to take several wives ; and both girls after the age of puberty, and widows, are permitted to marry. In case of adultery, the husband flogs his wife severely, and, if he be able, beats her paramour. If he be not able, he applies to the Gauda, who does it for him. The adulteress has then her choice of following either of the men as her husband. They can eat every thing except beef; and have no objection to an animal having died a natural death. They do not drink spirituous liquors. None of them take the vow of Daseri, nor attempt to read. Some of them burn, and others bury the dead. They believe that good men, after death, will become benevolent Devas, and bad men destructive Devas. A good man, according to them, is he who labours properly at his business, and who is kind to his family. The whole are of such known honesty, that on all occasions they are entrusted with provisions by the farmers; who are persuaded, that the Curubaru would rather starve, than take one grain of what was given to them in charge. They have no Guru, nor does the Panchanga, or any other kind of priest, attend any of their ceremonies. The spirits of the dead are believed to appear in dreams to their old people, and to direct them to make offerings of fruits to a female deity named Bettada Chicama; that is, the little mother of the hill. Unless these offerings are made, this goddess occasions sickness; but she is never supposed to do her votaries any good. She is not, however, appeased by bloody sacrifices.

There is also in this neighbourhood another rude tribe of Curubaru, called Betta, or Malaya, both words signifying mountain. They are not so wretched nor ill looking as the Cad' Curubaru, but are of diminutive stature. They live in poor huts near the villages, and

the chief employment of the men is cutting timber, and making baskets. The men watch at night the fields of the farmers; but are not so dexterous at this as the Cad' Curubaru are. They neither take game, nor collect wild yams. The women hire themselves to labour for the farmers. The Betta Curubaru have an hereditary chief called Ijyamana, who lives at Priyapattana. With the assistance of a council of three or four persons, he settles disputes, and punishes all transgressions against the rules of cast. He can levy small fines, and can expel from the cast any woman that cohabits with a strange man. In this tribe, the Cutigas are women that prefer another man to their husband, or widows that do not wish to relinquish carnal enjoyment. Their children are not considered as illegitimate. If a man takes away another person's wife, to keep her as a Cutiga, he must pay one or two Fanams as a fine to the Ijyamana. Girls are not considered as marriageable until after the age of puberty, a custom that by the higher orders is considered as a beastly depravity. The men may take several wives, but never marry a woman of the same family with themselves in the male line. The Betta Curubaru never intoxicate themselves; but are permitted to eat every kind of animal food except beef, and they have no objection to carrion. They never take the vow of Daseri, and none of them can read. Some of them burn, and others bury their dead. They understand nothing of a future state. The god of the cast is Ejuruppa, who seems to be the same with Hanumanta, the servant of Rama; but they never pray to this last mentioned deity, although they sometimes address Siva. To the god of their cast they offer fruit, and a little money: they never sacrifice to the Saktis. Their Guru gives them holy water, and consecrated victuals, and receives their charity.

I proceeded next to Hegodu Devana Cotay, or

the fortress of the mighty Deva, the tradition concerning which is as follows.

About four hundred years ago Hegodu Deva, a brother of the Rayalu of Anagundi, having had a dispute with the king, came and settled here, the whole country being then one forest. He first built a fort at a place called Hegodu-pura, about half a coss west from hence. One day, as he was coursing, the hare turned on his dogs, and pursued them to this spot, which the prince therefore knew to be *male* ground, and a proper place for the foundation of a city. At this place he accordingly took up his residence, and fortified it with seven ditches. He brought inhabitants to cultivate the country which now forms this district, and was at the head of all the neighbouring Polygars. His son, Singuppa Wodear, was conquered by Betta Chama Raja Wodear, of Mysore; and the present fort was built about 130 years ago by Chica Deva, one of that rebellious subject's descendants. The dominions of Hegodu Deva extended from the city four cosses to the east, six cosses to the south, four cosses to the west, and three cosses to the north. Formerly the whole country was cultivated; but now three cosses toward the west, and two cosses toward the south, are entirely desolate; and in the other two directions much land is waste. The town itself suffered considerably in the Marattah invasion during Hyder's government. Previous to that, it contained a thousand houses; but they are now reduced to eighty.

The wretched inhabitants of this country have also had frequent trouble from the Bynadu Raja, who is besides possessed of a country called Cotay-huttay in Malayalam. This last territory is below the Ghats, and is a part of what we call Malabar. Cærulu Verma, the present Raja, is a younger branch of the family; but retains his country in absolute sovereignty, denying the authority of the company, of the head of his

family, and all other persons. In the reign of Tippoo, this active chief assembled some of his Nairs, and regained possession of the territories which the former reigning prince had, on Hyder's invasion, deserted. The Raja, who had so basely submitted to the Mussulman conqueror, succeeded afterwards to the territory of a relation, and now enjoys his share of the allowance which is made to the Rajas of Malabar by the company, to whose authority he quietly submits. In this vicinity there are now a hundred cavalry, and one hundred and fifty regular infantry, besides Candashara, belonging to the Mysore Raja; but these dare not face the Gonga Nair, nor venture to repress his insolence.

Hegodu Devana Cotay is one of the most considerable districts for the produce of sandal-wood; but from want of proper regulations this valuable wood is not so productive as it might be: the whole sandal of India is now in the hands of the company and the Raja of Mysore.

Humpa-pura is a miserable open village. A little east from it is erected a stone, containing some small figures in bas-relief, which are much defaced. Concerning this the tradition is as follows: Canterua, Raja of Mysore, having invaded Coorg with a large army, was entirely defeated, and pursued this length by the Vir^o Raya. In the flight there perished three hundred and sixty of the Mysore nobles, each of whom had the privilege of using a palanquin. The conqueror, having bestowed great Dharma, that is to say, having thrown away much money on religious mendicants, erected this stone as a monument of his victory, and to mark the new boundary of his dominions. It was but for a short time, however, that he retained these acquisitions.

South from Humpa-pura is a cluster of high hills, named Chica Deva Betta, or the hill of the little spirit. It is sacred to Chicama, the deity of the Cad' Curubaru, lately mentioned. Over the elephant she has peculiar

authority; and, before a hunt of that animal is undertaken, she is propitiated by a sacrifice.

On the north side of Chica Deva Betta are three low hills which produce iron ore, and from which considerable quantities are smelted.

Bhairawa Devaru is the god of the Curubas, and is a malevolent male spirit. His temple is built like the smaller temples of the gods of the Brahmans, and without spires, or high ornaments. Its roof like those of the temples of Iswara (also a destructive spirit,) is ornamented with images of the bull. The Pujari, or priest, is a Hal Curubaru, who can neither read nor write.

The Kapini river, at Humpa-pura, is about sixty yards wide, and at all seasons contains running water.

The Nuga river is smaller and more rapid and rocky than the Kapini. It also rises in the Bynadu. The country, watered by these rivers coming from the western Ghats, is by far the finest in Mysore, and would equal in beauty any in the world, were it decently cultivated; but ruin and misery every where stare the traveller in the face.

The road leads parallel to the valley which the Kapini waters, and runs along its north side at a considerable height above the river, and also at some distance from its banks. The valley is naturally beautiful. So far as I could judge from looking down upon it, the whole has been once cultivated, and inclosed with quick-set hedges; and it contains an abundance of trees, though few of them are large. The hills that bound it on the north and south are covered with bushes, so as to give them an uniform verdure; and, for the matter of prospect, look as well as if clothed with the most lofty forests.

Arsina Caray, or the prince's reservoir, is a small village surrounded by hills, which are covered by low trees and bushes. From time immemorial it has belonged to the Dugar of the Khalsa; that is, to the master

of the mint. The farmers supply, at a regulated price, whatever charcoal he may want; and if there be any balance of rent due, they pay it in money. They are subject to the jurisdiction of the Amildar of Mahasura Naggara.

Maru-Hully, commonly corrupted into Marwully, signifies the second village; for when the dominions of the reigning family were confined to their original fee (Polyam,) this was, next to Mysore, the most considerable place in their possession. It is, however, entirely exempted from the jurisdiction of the Amildar, having been granted by Hyder as a Jaghire to Purnea, who still holds it by the same tenure, and manages it by an officer called a Parputty. It is an open village, containing thirty houses of farmers, and ten of labourers, with a few shop-keepers and artificers. They are very poor.

Most of the cultivators in the Mysore district wear the Linga. Of these the Siv' Acharya Woculigas pretend to a much higher dignity than the others; and say, that only they and the Pancham Banijigas can be admitted to the order of priesthood. They are a tribe of pure Karnata descent. They act as officers of government, messengers, traders, farmers, and farmers servants. Disputes being settled by the Gauda, or chief of the village, and their Gurus taking cognizance of all transgressions against the rules of cast, they have no hereditary chiefs. The chief Guru, Swamalu, or throne (Singhasana,) appoints an inferior Guru to a certain number of families. This person is a married Jangama, and attends at births and marriages, and takes cognizance of all transgressions. For less important ceremonies, such as bestowing the Linga and Upadesa, any Jangama suffices. On all these occasions the Jangama reads Mantrams in the vulgar language. At their marriages, and when he receives their Dhana, which is charity given in order to procure an absolution from

sin, the Panchanga, or village astrologer, reads Mantrams in Sanskrit. The Jangamas cannot read Mantrams which are necessary for this purpose. The Brahmans, indeed, pretend that they are the only persons who have the power of taking away the sins of men; and they say, that, however willing, they cannot do it gratuitously; for the quantity of sin removed is exactly in proportion to the Dhana, or sum of money given. The Jangama Gurus attend the Siv' Acharyas at the annual ceremony performed in honour of their deceased parents; and, besides getting provisions at their visits, and certain dues for performing all ceremonies, they get annually a Fanam or two from every person who is under their authority. None of this tribe acknowledge the Brahmans as their Gurus; and all of them wear the Linga, and consider Siva as the proper deity of their cast. They offer fruits and flowers to the Saktis, but never appease their wrath by bloody sacrifices. They suppose, that after death bad men are punished in a hell called Nuraca; and that good men go to the feet of Iswara on mount Coilasa, and there become like gods. They call a man good, who prays constantly, who confers on religious mendicants great Dharma, or alms, who gives much Dhana, and who makes tanks or reservoirs, inns, and gardens. This tribe bury the dead, and abstain entirely from animal food, and all intoxicating substances. The men practise polygamy. A man and woman of the same family in the male line cannot intermarry. In order, therefore to prevent incest, they always marry in certain families that are known to be distinct from their own. The girls are marriageable both before and after the age of puberty. A widow cannot marry, but she may become a Cutiga; her children, however, in this case are considered as belonging to a bastard race, although they are still much better than outcasts. An adulteress is not always divorced; the Guru commonly

makes up the dispute ; and the cuckold, having paid a fine, takes his wife quietly back again. Sometimes however, the man will continue obstinate ; in which case the adulterer pays the fine to the Guru, and keeps the woman that he has seduced, as a Cutiga. A woman that cohabits with a person of any other tribe, even with a Brahman or Jangama, inevitably becomes an outcast.

Nunjinagodu, which signifies swallowing poison, is a place sacred to Iswara, who, on account of one of his exploits, is frequently called by this name. Originally there was a small temple ten cubits square, and of the greatest antiquity. About six or seven hundred years ago, the country was covered with forests. The Raja then in power brought inhabitants, and enlarged the temple to 200 cubits square. From that time frequent donations were made to the Brahmans ; some Rajas giving them in charity a thousand Pagodas worth of land, and others giving lands to twice that annual value. Deva Raya, the Dalawai of Mysore, built the bridge ; and his brother who succeeded him, and who was displaced by Hyder, was the greatest benefactor to this place of worship. This prince, named Carasur Nandi Raya, adopted the mark of Siva, although his predecessors had been followers of the Sri Vaishnavam Brahmans. He made Nunjinagodu his favourite place of abode, and enlarged the temple to its present size, which is a square of 400 cubits. In the time of this prince the Brahmans of Nunjinagodu occupied 300 houses ; and they possessed lands which gave an annual revenue of 14,000 Pagodas, or about 4700*l*. The houses of the Sudras amounted to 700. The town was fortified by Nandi Raya, who dispersed the Sudras into the neighbouring villages, and permitted none to remain near the holy place, but the Brahmans, and the servants who belonged to the temple. Tippoo Sultan gradually deprived the Brahmans of the whole of their

lands, and gave them a monthly pension of 100 Pagodas. On the re-establishment of the Raja's government, they were put on the same footing with the Brahmans of Mail-cotay ; and they receive the income of a whole district, which has last year produced 4000 Pagodas, or about 1343l. This district is managed by an Amildar, who is accountable to government for his conduct. In the reign of Tippoo, the temple suffered much ; but at the expence of Bucharow, the Naib Dewan, it is now undergoing a repair. The fort is ruinous. The town at present contains 120 houses of Brahmans, and 200 of Sudras. It is situated in the fork, formed by the junction of the Kaundini with the Kapini or Kapila river.

The temples on the north side of the river Kapini are of very great antiquity. They are ruinous, but the images are still attended by Brahmans.

Taiuru is a well-built mud fort, situated on the right bank of the Kapini, about two cosses from its junction with the Cavery. It contains 141 houses, with 11 in a suburb. Its Sanskrit name is Materupura, or mother-town ; and its vulgar name, in the language of Karnata, has the same meaning. No tradition remains concerning its foundation, nor the princes who ruled it before the family of Mysore. It is the residence of an Amildar, whose district is separated from the Mahasura Ashta-gram, by the Kapini river. It has no commerce nor any manufactures, except the coarse cloth which the Whalliaru weave.

In this country there is a class of men called Cani, or Shaycana, who are generally Whalliaru, and always of some low cast, and who subsist by acting as sorcerers and diviners. Some of them derive their knowledge from the stars, and are considered as men of learning, but not as inspired by the deity ; others rattle an iron instrument, and sing to invoke the gods, until their voice almos. fails. They then appear as if drunk, and

are considered as inspired. Concerning the causes and events of the diseases of men and beasts, both kinds are consulted. The causes which they assign are, the wrath of different gods; and at the same time they tell, whether or not the god will be pacified, and allow the object of his wrath to recover, and also how this may be obtained. In this part of the country the spirits of bad men are called Virikas, and are believed frequently to torment the living. The diviners are supposed to be able, not only to tell what Virika is afflicting a family, but also to expel the evil spirit. When a Virika seizes on the persons of his own family, he is driven out with great difficulty, and requires a sacrifice, and many prayers; but a strange Virika is not so troublesome; a diviner will take a fanam and a half, and immediately dismiss him. Except the Brahmans, Mussulmans, and those who pretend to the rank of Kshatri, every cast labours under this superstition.

The Toreas are a kind of the cast called Besta that in the southern parts of Mysore are very numerous, and are an original tribe of Karnata. They neither eat nor intermarry with the Bestas called Cabba, nor with those descended from families that originally spoke the Telinga and Tamul languages. They cultivate the fields, and gardens of Betel-leaf, Areca, and kitchen herbs; and act as ferrymen, armed messengers, palanquin-bearers, burners of lime, fishermen, and porters. They are a low kind of Sudras, and have no hereditary chiefs; but government appoints a renter, who collects four or five old men of the tribe, and by their advice settles all disputes; and by fines, laid on with their consent, punishes all transgressions against the rules of cast. The renter must always be a Toreas, and he agrees to pay annually a certain sum. If the members of the cast behave themselves properly, he must pay this sum out of his own pocket; but this is seldom the case: the Toreas are apt to be irregular; and the

finer which he levies, after paying the rent, leave in general a considerable profit, although they cannot be considered as heavy. They are as follow : for fighting, half a fanam, or 4d. for scolding, half a fanam ; for committing adultery with another man's wife, two fanams and a quarter ; and for having a wife that chooses to commit adultery, one fanam and a half. If the husband prefer giving up his wife to her seducer, he avoids the fine, which is then paid by the guilty man : but, as the women are bought by their husbands, the men are very unwilling to part with them, especially if they be good workers. The men buy as many wives as they can ; for the women are very industrious, and assist to support their husbands. A virgin costs thirty fanams, and a widow from ten to fifteen. Both of these sums are given to the women's parents or relations. A Toreas who has connection with a woman of higher rank is flogged, but not fined. If a man of higher rank corrupts the wife of a Toreas, and the husband should choose to part with her, he may pay a shilling to the renter and keep her. The widows, or adulteresses, that live with a second man are called Cutigas ; but their children are perfectly legitimate. The Toreas are permitted to eat animal food, but ought not to drink spirituous liquors. None of them can read. They bury the dead, and believe in a future state of reward and punishment ; but they assign no place for heaven or hell, nor do they pretend to know how the spirits of good men are employed. The spirits of bad men continue to do evil. Some of the Toreas take the vow of Daseri. The deity peculiar to the cast is Marina, a goddess that inflicts the small-pox on those who offend her. The Pujaris in her temples are Toreas, and the office is hereditary ; but this order of priests are not above intermarrying with the laity. Some of the Toreas worship Vishnu also, and have for their Gurus the hereditary chiefs of the Sri Vaishnavam Brahmans. Others again worship Siva, and, although they do not

wear the Linga, consider the Jangamas as the persons to whom they ought to give Dharma.

I went three Malabar hours' journey to Sati-mangalam, which in the Sanskrit language signifies truly good. The fort is large and constructed of uncut stone, and has a garrison, but contains very few houses. It is said to have been built, about 200 years ago, by Trimula Nayaka, a relation of the Raja of Madura, who governed this part of the country for his kinsman. The merchants, who are in general the best-informed Hindus on historical subjects, say, that fifty years afterwards it became subject to Cantirava Nursa, Raja of Mysore.

The Petta, or town of Sati-mangalam, is scattered about the plain at some distance from the fort, and in Hyder's reign contained 784 houses. These are now reduced to 536. Here is a considerable temple dedicated to Vishnu. The Rath or chariot belonging to it is very large, and richly carved. The figures on it representing the amours of that god in the form of Krishna, are the most indecent that I have ever seen.

The country is at present very unhealthy ; and ever since we came through the Kaveri-pura pass, some of my people have been daily seized with fevers. The days are intensely hot, with occasionally very heavy rains. The nights are tolerably cool ; to the natives they appear cold.

In the western parts of Major Macleod's district, the weavers called Canara Devangas are very numerous ; but unlike the parent stock they have given up the Linga, and are followers of the Sri Vaishnavam Brahmans. They are all weavers or cloth merchants, and never follow any other business. Their Guru's office is hereditary. In his visits, which are not more frequent than once in eight or ten years, he receives the voluntary contributions of his followers, performs the ceremonies called Chrakrantikam and Upadesa, and

distributes holy water, and consecrated Tulsi (*Ocimum*.) These people have an hereditary Purchita, or Vaidika Brahman, who ought to take their Dhana, and perform for them all other ceremonies, such as marriages.

I went five Malabar hours journey to Dan' Nayakana Cotay, a fort situated on the north side of the Bhawani, a little above the junction of the Mayar. It is said to contain only about 50 houses, but it is large. In the suburb there are said to be 107 houses.

Took a very long and fatiguing walk to the top of the western hills, in order to see a Cambay, or village inhabited by Eriligaru. The love of the marvellous, so prevalent in India, has made it commonly reported, that these poor people go absolutely naked, sleep under trees without any covering, and possess the power of charming tigers, so as to prevent those ferocious animals from doing them any injury. My interpreter, although a very shrewd man, gravely related that the Eriligaru women, when they go into the woods to collect roots, entrust their children to the care of a tyger.

I went eight Malabar hours journey to Coimbetore. The hereditary chief of Coimbetore, is of the Vaylalar tribe. Formerly his ancestors dwelt in a village at the foot of the hills, the site of the town being then a forest, in which there were four or five huts of a rude tribe called Malashir, and a temple of their goddess Conima, which still remains. The head man of these people was called Coia, and the name of the village, Coiampuddi.

I visited a celebrated temple at Peruru, which is two miles from Coimbetore. It is dedicated to Iswara, and called Mail (high) Chitumbra, that is near Pondichery. The idol is said to have placed itself here many ages ago; but it is only 3000 years since the temple was erected over it by a Raja of Madura.

The Coicular here are allowed to eat animal food, and to drink intoxicating liquors. Many of them read

legendary tales, and can keep accòmpts. Some of them bury, and some of them burn the dead. On both occasions, proper Mantrams must be read by a Brahman; otherwise the departed soul inevitably becomes a Muni, or a low kind of devil; as is also the case with the souls of all those who are killed by accident, whether they may have been good or bad.

Their dancing women and musicians now form a separate kind of cast; and a certain number of them are attached to every temple of any consequence. The allowances which the musicians receive for their public duty is very small; yet morning and evening they are bound to attend at the temple to perform before the image. They must also receive every person travelling on account of the government, meet him at some distance from the town, and conduct him to his quarters with music and dancing. All the handsome girls are instructed to dance and sing, and are all prostitutes, at least to the Brahmans. In ordinary sets they are quite common; but, under the Company's government, those attached to temples of extraordinary sanctity are reserved entirely for the use of the native officers, who are all Brahmans, and who would turn out from the set any girl that profaned herself by communication with persons of low cast, or of no cast at all, such as Christians or Mussulmans. Indeed, almost every one of these girls that is tolerably sightly is taken by some officer of revenue for his own special use, and is seldom permitted to go to the temple, except in his presence. Most of these officers have more than one wife, and the women of the Brahmans are very beautiful; but the insipidity of their conduct, from a total want of education or accomplishment, makes the dancing women be sought after by all natives with great avidity. The Mussulman officers in particular were exceedingly attached to this kind of company, and lavished away on these women a great part of their in-

comes. The women very much regret their loss, as the Mussulmans paid liberally, and the Brahmans durst not presume to hinder any girl, who chose, from amusing an Asoph, or any of his friends. The Brahmans are not near so lavish of their money, especially where it is secured by the Company's government, but trust to their authority for obtaining the favours of the dancers. When a Mussulman called for a set, it procured from 20 to 200 fanams (from 12s. 6d. to 6l. 4s. 9d.) according to the number and liberality of his friends who were present; for in this country it is customary for every spectator to give something. They are now seldom called upon to perform in private, except at marriages, where a set does not get more than ten fanams, or about 6s. 3d. The girls belonging to this cast, who are ugly, or who cannot learn to sing, are married by the musicians. The Nutua, or person who performs on two small cymbals, is the chief of the set, and not only brings up the boys to be musicians, and instructs all the good-looking girls, born in the set, to sing and dance, but will purchase handsome girls of any cast whatever that he can procure. When a dancing girl becomes old, she is turned out from the temple without any provision, and is very destitute, unless she has a handsome daughter to succeed her; but if she has, the daughters are in general extremely attentive and kind to their aged parents. To my taste, nothing can be more silly and inanimated than the dancing of the women, nor more harsh and barbarous than their music. Some Europeans however, from long habit, I suppose, have taken a liking to it, and have even been captivated by the women. Most of them that I have had an opportunity of seeing have been very ordinary in their looks, very inelegant in their dress, and very dirty in their persons; a large proportion of them have the itch, and a still larger proportion are more severely diseased.

The hills west from Coimbetore are inhabited by Malasir, Mudugar, Eriligaru, and Todear. These last cultivate with the plough, and pay rent for their fields. The others cultivate after the Cotucadu fashion. Besides plantains, they have for sale honey, and wild ginger, which is the same species with that cultivated.— They pay no rent immediately to the government ; but are compelled to sell their commodities to a man, who pays an annual duty for this exclusive trade. He may give what price he pleases for their commodities.— Those who want timber, or bamboos, hire the hill people to cut them.

I went to China Mali, and by the way examined a forge for smelting iron, at a village named Cottumbally. It is wrought by the low people called Sielars ; and the plan is nearly the same with that of the forges above the Ghats, but it is in every respect more miserable.

I went to visit Major Macleod, the collector of the northern division of the Coimbetore province ; and passed the day with him at Pramati, on the east side of the Cavery.

Major Macleod says, that the custom of the country has always been understood to be, that no tenant could be turned out of his possession so long as he paid his rent. Under the former government, however, the officers of revenue removed the tenants as they pleased, and gave the best land to their favourites.— Every village had a register, containing a valuation of its arable lands, which is always said to have been made by some prince, or governor, and called by his name ; there having, however, been no other copy than that in the possession of the village accomptant, there was no check upon him and the head-man.— These officers therefore were constantly varying, for corrupt purposes, the rates of the different fields ; and, if they took care to keep the total amount the same,

they might make the assessment on the fields held by themselves and friends quite light, and lay what they ought to pay, on their neighbours, or on lands that were not occupied. Major Macleod thinks, therefore, that in justice no attention ought to be paid to these valuations; and accordingly, in the Saliem part of his district, has made a new valuation of the whole. He is also of opinion, that this valuation should only be continued for a specific number of years; at the end of which the government may have an option of increasing the rent, in proportion to the improvement of the country, and to the progressive diminution of the value of the precious metals. This he would do by laying a per-centage upon the whole, which seems to me liable to many objections. He admits, that in the course of a few years the present valuation must become an unequal tax; but he thinks that a new valuation at the end of every lease would be attended with great difficulty, and open a door for numerous abuses. Under the administration of a weak or corrupt collector, it no doubt would do so; but with such men as the collectors brought up under Colonel Read, I have no doubt of its being attended with the greatest benefit, both to the government and to the tenant.

Major Macleod thinks it impracticable for the government to avoid the most excessive embezzlement, in receiving rent by a division of the crops. It might be done by a petty Polygar, but not in any large government. When the Company obtained possession of the Saliem country, the rice grounds that are watered by the fine canals from the Cavery were rented by a division of the crops. At that time a great part of these grounds was waste, and the rents were low, and collected with difficulty. The changing them into a fixed revenue to be paid in money, occasioned murmurs at first; but the whole lands are now cultivated; tenants are eager to procure them, and the revenue is greatly

increased. In fact, the stimulus of rent raised with moderation, according to circumstances, is the best source of industry in every country, and hence contributes equally to improve the revenue and the condition of the tenantry.

At present, the whole public lands are held immediately of the government, and none are farmed out to collectors, or hereditary Zemindars. The former are always oppressors ; and, although the latter give a security and ease in collecting the revenue, there can be little doubt, that hereditary proprietors of large landed estates are a political evil in a country governed by foreigners. The regulations introduced by Colonel Read for collecting the revenue, seem to me sufficient to secure the regular payment of more than can ever be procured from Zemindars ; and I am persuaded, that any deficiencies must arise either from a neglect of duty, or from dishonesty in the collectors. I here allude to hereditary Zemindars, merely as affecting the revenue, and political state of the country : they must be considered as useful toward the improvement of agriculture.

There are some small Enams, or private properties in land, but none of great extent. Major Macleod proposes, that the lands formerly belonging to the Brahmans should be restored to them, at a rent somewhat lower than could be procured by letting them to the best bidder ; but their extent, and the rent to be paid for them, should be defined in the usual manner. The Enams, as well as the pensions granted by Hyder and Tippoo to Mussulman establishments, have been continued. The Enams belonging to the Grama Devatas, or village gods, have been all measured, and valued on actual inspection by Major Macleod, who has reduced their size where they seemed more extensive than was necessary to support the expense of the usual ceremonies. The lands belonging to the temples of the great

gods have been entirely re-assumed ; and in their stead monthly pay is given to the necessary attendants. On the whole, the quantity of Enam, or land not belonging to the public, is very small ; but it is looked upon by Major Macleod as highly injurious. He allows, that it is better cultivated than the land belonging to the public ; but this arises from the Enamdars letting the whole of their lands at a very low rent, and thus seducing away the tenants of the government. In the present state of the country, the Enamdars are content to get any rent, rather than allow their lands to be waste ; and when the population recovers, they will raise their lands as high as the government does.

Major Macleod alleges, that the chiefs and accomptants of villages have no just right to the hereditary possession of their offices ; and says, that it was always by means of bribery and corruption, that the son of a person who had been turned out for mismanagement, was permitted to enjoy his father's office. I admit the utility of Major Macleod's system ; but am persuaded, that it is contrary to the customary law of the natives.

The cultivators and peasantry continue exactly in the same dress, and same houses, that they used in Tippoo's government, and have a prejudice against changes. Major Macleod thinks, that their women are beginning to wear more gold and silver in their ornaments than they formerly did. The merchants and manufacturers are evidently improving in their manner of living, are forsaking their pyramidical or conical huts, and are erecting tiled houses. To enable them to do this, government, without charging interest, advances money, which is repaid by instalments.

The informations received from Brahmans, concerning Bharata-khanda, differ most essentially. It is clear, however, that Bharata khanda contains all the habitable world, as far as was known to the authors of the books

esteemed sacred among the Hindus, and is not applied to signify the country which we call Hindustan. Indeed, I have never been able to discover any name that the Brahmans have for the country over which their doctrine has extended. They always describe it by a circumlocution, and say all the country between Himavat-giri and Rameswara. The Brahmans speak of nine Khandas in this Jambu Dwipa, or world inhabited by men; but all that is said concerning them, Bharata-khanda excepted, seems to be the silly extravagance of a disordered imagination.

Bharata-khanda is surrounded by a sea of salt water, and its most celebrated river is the Bhagirathi, called by way of eminence the Ganga, or river. It is only that part of the river which lies in a line from Gangottara to Sagara that is holy; and that is named the Ganga, Bhagirathi. The Hoogley river of European geographers, therefore is considered as the true Ganges; and the great branch that runs east to join the Megna, or Brahma-putra, is by the Hindus called Padma (vulgo Pada) or Padmawati, and is not by them esteemed equally sacred. Although the water of the whole river from Gangottara to Sagara is holy, yet there are five Tirthas, or places more eminently sacred than the rest; and to these, of course, all pilgrims from a distance resort to perform their ablutions, and to take up the water that is used in their ceremonies. These Tirthas are, Gangottara; Haridwara, or Maya; Prayaga (called by the Mussulmans Elahabad,) Uttara Janagiri, a little below Monghir; and Sagar, at the mouth of what we call the Hoogley river. Narayana Shastri, who has been at all these places, says, that at Gangottara three small streams fall down from impassable snowy precipices, and unite into a small bason below, which is considered by the Hindus as the source of the Ganges, over which at that place a man can step. It is situated about twenty days journey

north and west from Haridwara (Hurdwar;) and the Brahmans road lay on the west side of the river, until he came near Gangottara. He observed no considerable stream joining the Bhagirathi from the east, until he came to the Alikanandra. Prayaga, however, is the most celebrated Tirtha, or holy place by water; as Kasi is the most sacred Kshetra, or place of worship by land.

In the district of Arava-courchy are some families of Mussulman farmers. They were formerly Candashara, or persons holding lands free of rent on condition of serving as private soldiers. After the invasion by Colonel Laing, Tippoo abolished this kind of militia; and the persons who composed it continue to occupy the lands, but pay rent like other farmers.

I went a long stage to Daraporam. Near this are two fine canals, that water much rice-land in a good state of cultivation. The soil of the dry-field is poor, and but little of it is cultivated.

At Daraporam, or more properly Dharma-puram, is a large mud fort, the commandant of which, according to the report of the natives, agreed to surrender the place to Colonel Fullarton. As he wished, however, to make an appearance of resistance, some pioneers were sent into the ditch to undermine the wall; which they did very coolly, while over their heads the garrison kept up a tremendous fire. When the passage was open, the firing ceased, and our troops walked in quietly, without any injury having been done on either side. Previous to this the town was very large; but it is now only beginning to recover from a state of ruin. Mr. Hurdis having made it the head office (Cutchery) of his district, it will soon increase.—He has laid out the plan of a new town, in which all the streets will be straight and wide; and in this a good many new houses have been built. The inland situation of the place is, however, a great disavan-

tage ; and in favourable seasons the cultivators cannot find a market for their grain.

I remained two days with Mr. Hurdis, a most intelligent and active young gentleman. He manages the disputes about cast, and those arising between the right and left hand sides, in the same manner as is done by Major Macleod. The nature, indeed, of the whole management of both their districts is nearly the same ; and in place of a jealousy between them, as belonging to two different services, they live in the greatest cordiality, and the only struggle between them is an honourable emulation in the performance of their duty.

Both gentlemen make it a rule, that their Umlahs, or native officers, should not leave the court, until every cause that comes before it is decided.

Mr. Hurdis thinks that the present rents are greatly too high ; and, no doubt, the peasantry here, as well as in almost every part of India, are miserably poor.— I am inclined to think, however, that other causes contribute more to this than the greatness of the rents. Mr. Hurdis says, that all the land which is not cultivated is by no means unlet (Tirsi ;) but owing to the want of rain, and of stock, the farmers are not able to cultivate the whole of what they rent. This, in my opinion, shows, that the fields are by no means over-assessed ; and that the farmers, if they would not grasp at more than they have stock to manage, might be in a much more comfortable situation. One great cause indeed of the poverty of the farmers, and consequent poverty of crops, in many parts of India, is the custom of forcing land upon people who have no means of cultivating it. Thus all the lands are apparently occupied ; but it is in a manner that is worse than if one half of them were entirely waste. I believe every intelligent farmer in England will say, that one acre

fully improved will give more profit than two that are half cultivated.

The Polygar government Mr. Hurdis considers as highly oppressive to the peasantry, who are always squeezed by irregular means, although nominally they pay a low rent. The Polygars, he says, were originally men who had the management of certain tracts of land, with all manner of jurisdiction over the inhabitants.—Each was to keep up a certain number of armed men ready for the defence of the country; and they were to account to the king for the whole revenue, deducting from the proceeds a certain sum for their own maintenance and that of their soldiers. Mr. Hurdis considers the headmen and accomptants of villages as having an hereditary right to their offices.

The next place worth notice was Palachy. As I approached it, the country became gradually more cultivated, and better inclosed; and its environs look well, being adorned with groves of cocoa-nut palms; but there are no other trees near it. The town contains 300 poor houses and a small temple, and derives its name from the second wife of a Vaylalar, who came to the place when the country was entirely covered with woods, and began to clear it by the Cotu-Cadu cultivation. The town is rising fast into importance, having been made the residence of a Tahsildar, and being placed in the line of the new road that has been opened to Pali-ghat. Near it is a small fort.

In this vicinity was lately dug up a pot, containing a great many Roman silver coins, of which Mr. Hurdis was so kind as to give me six. They were of two kinds, but all of the same value, each weighing 56 grains.—One of the kinds is of Augustus. The legend round the head is CAESAR AVCVSTVS DIVI F PATER PATRIAE; that is, *Cæsar Augustus Divi Filius Pater Patriæ*. Above the reverse, representing two persons

standing with two bucklers and spears placed between them, the legend is AVCVSTI F COS DESIC PRINC IVVENT; that is, *Augusti Filio Consule designato principe juventutis*. Under the figures is written CAESARIA, or *Casaria*, at some city of which name it has been struck. The other coin is of the same weight, and belongs to Tiberius. The legend round the head is TI CAESAR DIVI AVC F AVCVSTVS; *Tiberius Caesar Divi Augusti Filius Augustus*. On the reverse, representing a person seated, and holding a spear in one hand and a branch in the other, is the following legend: PONTIF MAXIM, or *Pontifex Maximus*.

The Tahsildar showed me a very regular account of the whole lands in his district, according to the mensuration and valuation made by Chica Deva Raya of Mysore. The proportion of land not possibly arable is stated to be very small; and almost the whole face of the country, except in the immediate vicinity of Palachy, appears to the traveller to be waste; yet the Tahsildar's accompts state the whole arable lands to be occupied.

The Ani-malaya Polygars are twelve in number.—My information is taken from one of them, called the Gopina Gauda. He says, that six generations ago they were sent into the country by Trimula Nayaka, the Raja of Madura. Some of them are of Telinga descent, but not any are of the Madura family. Each of them paid an annual tribute, and, according to the extent of his district, was bound to keep up a certain number of Candasharas, or foot soldiers. Whenever called upon, the Polygars were bound to serve in the field with all these infantry; but then they got Batta, or subsistence money, from the Raja. Each Candashara had a small farm, which he or his family cultivated for his support in peace, and for his clothing. The head Candashara of every village had a large farm, and acted under the Polygar as captain; but out of the

profit of his farm he was bound to provide arms for his company. Some of the villages in each district were thus divided among the Candasharas; while others were let for a rent, out of which the Polygar maintained his family, and paid his tribute. Within his own district he possessed the power of life and death, with every kind of jurisdiction, civil and military. Of the twelve Polygars of Ani-malaya, five are of the Vaychiar cast, a Telinga tribe; four are Vaylalar, a Tamul cast; one is a Golar Totier, also of Telinga extraction; one is a Poloa, which is a cast of Malayalam; and the twelfth is of the Vir'-pachry family, the head of which is now in a kind of rebellion. The Gopina Gauda's district contained 60 villages, maintained 1000 Candasharas, and paid a tribute of 40,000 Vir'-Raya fanams, or 951l. 7s. 2½d. Things continued in this state until the government of Hyder, who entirely did away the military tenure, but left each Polygar some lands in Enam, or free of rent, in place of what it might be supposed they before enjoyed for the support of their families. The Enam left to the Gopina Gauda was six villages, or one-tenth of his district. In this Enam he retained the full jurisdiction that he formerly possessed over his district; for, in eastern governments, the life and property of the subject are frequently intrusted to the discretion of the most petty officers, or land-holders. On Tippoo's accession, the Asoph or lieutenant of Coimbatore, Khadir Ali Khan, forced the Polygars to pay tribute for the lands which Hyder had allowed them to retain, and they were entirely disarmed; but they were allowed to retain over their vassals both civil and criminal jurisdiction. Ten years ago Tippoo endeavoured to seize them, in order, by circumcision, to make them Mussulmans; but they made their escape into the country of the Cochin Raja, and continued there until the fall of Seringapatam. The lands left to them by Hyder as Enams have now been

restored for a tribute, amounting to three-fourths of what was exacted by Tippoo in the beginning of his reign ; and their jurisdiction is similar to that of the Tahsildars, except that the Government does not interfere with the manner in which they let their lands. In fact, they are now almost on the same footing with the Zemindars of Bengal, only they possess a small authority in matters of police, and a limited civil jurisdiction, and their rents are more moderate. Gopina Ganda alleges, that he pays three-fourths of his collections ; Mr. Hurdis estimates his profits at 40 per cent. Formerly, during the confusion which subsisted in the open country, the districts of these chiefs, being inaccessible without great trouble, were an asylum for those in distress ; but since the Company's government has given security to all well-disposed persons, most of the people who had retired thither have returned to their former places of residence ; on which account the estates of the Polygars are now thinly inhabited. The Polygars collect their rents without the assistance of armed men. Candasharas are allowed to the Tahsildars ; but they serve them rather in the capacity of officers of police, than in collecting the revenue.

Throughout the Coimbatore province the Vaylalar are a numerous tribe of the Tamul race, and are esteemed to be of pure Sudra cast. They are of several different kinds ; such as Caracata, Palay, Chola, Co-dical Cotay, Pandava, and Shayndalay Vaylalars : of this last kind are those who give me information. All Vaylalars can eat together ; but these different kinds do not intermarry, nor can a man marry a woman of the same family with himself in the male line. The Vaylalar are farmers, day-labourers, and servants who cultivate the earth ; many of them can keep accompts, and read books written in their native language. At Canghium resides Canghium Manadeear, hereditary chief of all the Shayndalay Vaylalars. Formerly this

person settled all disputes in the cast ; but Mr. Hurdle, having found that the hereditary chiefs excommunicated unjustly the people of their clans, ordered that all cast business should be settled in public court by the Tahsildar, with the advice of a council of persons skilled in the rules and customs of the cast in question. The people seem to be satisfied with this change. The Vaylalars are not permitted to drink intoxicating liquors ; but such of them as have not received Upadesa may eat animal food. If their first wife has children, they cannot marry another ; nor do the men ever keep concubines in their houses. The women continue to be marriageable after the age of puberty ; but widows are not allowed to take a second husband, nor to live with men as concubines. For adultery, if the fault has been committed with a person of the cast, a woman is seldom divorced, unless her shame has become very public. The widow ought to burn herself with her husband's corpse, and this is still sometimes, though very rarely, practised. The tombs of such women as have committed this action are considered as places of worship, and their memory is venerated as that of saints. They are all worshippers of Siva ; but the proper Penates, or family gods, are various Saktis, or female destructive spirits ; such as Kali, Bhadra-Kali, and the like. The Vaylalar offer sacrifices at the temples of these idols, and, if they have not received Upadesa, eat the flesh ; but in Chera the Pujaris or priests in these temples are all Pundarums, who are the Sudras dedicated to the service of Siva's temples, in the same manner as the Satananas are dedicated to those of Vishnu. In sickness, they make vows to ornament the temple of the Sakti who is supposed to occasion the disease ; and if they recover, they employ the potter, who makes an image of a child or a horse, which is placed in the court of the temple.

This kind of offering is extremely common in every part of Coimbetore, but I have not seen it in any other part of India. If the proper funeral ceremonies are performed, the Vaylalar believe that after their decease they will reside at the feet of Iswara. They do not know what becomes of those who after death are not burned with the due rites. They do not require a Purohita to read Mantrams at any of the family ceremonies; but, if the Panchanga chooses to come and read, he receives something for his trouble. Their Gurus are the Siva Brahmanas, or Brahmans who act as Pujaris in the temples of Siva, and the great gods of his family. These are considered as greatly inferior to the Smartas, either Vaklika or Lokika. The Guru comes annually to each village; distributes consecrated leaves and holy water, and receives a fanam from each person, with as much grain as they choose to give.

I entered the province of Malabar, in that part of it which formerly belonged to the Tamura Raja, as the Zamorin is called by the natives. I found that they considered it unlawful to mention the real name of this personage, and always spoke of him by his titles.

The environs of Colangodu are very beautiful. The high mountains on the south pour down cascades of a prodigious height; and the corn fields are intermixed with lofty forests, and plantations of fruit trees. The cultivation, however, is very poor.

Colangodu has a resemblance to many of the villages in Bengal, although the structure of the houses is quite different; but each is surrounded by a small garden, and at a little distance nothing is to be seen, except a large grove of trees, mostly Mangoes (*Mangifera*) or Jacks (*Artocarpus*.) The houses in Colangodu are about 1000 in number, and many of them are inhabited by Tamul weavers of the Coicular cast, who import all their cotton from Coimbetore. The Malayala language is the prevalent one, and differs considerably

from that of the Tamuls, or what among the Europeans at Madras is called the Malabar language.

I proceeded with Mr. Waddel, lately superintendant of the southern division of Malabar to the dominions of the Cochi Raja, and found the chief men of the country, called Nambirs, waiting for us with a numerous band of Nairs, who were commanded by an officer in a uniform resembling the Dutch. Every possible attention was shown, not only to ourselves, but also to supply the wants of our followers; and we were escorted by the officers' party to Paryunuru, where we encamped.

The Nair, or in the plural the Naimar, are the pure Sudras of Malayala, and all pretend to be born soldiers; but they are of various ranks and professions. The highest in rank are the Kirum, or Kirit Nairs. On all public occasions these act as cooks, which among Hindus is a sure mark of transcendent rank; for every person can eat the food prepared by a person of higher birth than himself. In all disputes among the inferior orders, an assembly of four Kirums, with some of the lower orders, endeavour to adjust the business. If they cannot accomplish this good end, the matter ought to be referred to the Namburis. The Kirit Naimar support themselves by agriculture, or by acting as officers of government, or accomptants. They never marry a woman of any of the lower Nairs, except those of the Sudras, or Charnadu, and these very rarely. The second rank of the Nairs are called Sudra, although the whole are allowed, and acknowledge themselves to be of pure Sudra origin. These Sudra Nairs are farmers, officers of government, and accomptants. They never marry any girls but those of their own rank; but their women may cohabit with any of the low people, without losing cast, or their children being disgraced. The third rank of Nairs are the Charnadu, who follow the same professions with their superiors. The fourth are the Villium, or Villiit Naimar, who carry the palan-

quins of the Namburis, of the Rajas, and of the persons on whom these chiefs have bestowed the privilege of using this kind of conveyance: they are also farmers. The fifth rank of Nairs are the Wattacata, or oil-makers, who are likewise farmers. The sixth rank, called Attacourchis, are rather a low class of people. When a Nair dies, his relations, as usual among the Hindus, are for fifteen days considered unclean, and no one approaches them but the Attacourchis, who come on the fifth, tenth, and fifteenth days, and purify them by pouring over their heads a mixture of water, milk, and cow's urine: the Attacourchis are also cultivators. The seventh in rank are the Wullacutra, who are properly barbers; but some of these also cultivate the ground. The eighth rank are the Wullaterata, or washermen, of whom a few are farmers. The ninth rank is formed of Tunar Naimar, or tailors. The tenth are the Andora, or pot makers. The eleventh and lowest rank are the Taragon, or weavers; and their title to be considered as Naimar is doubtful; even a pot-maker is obliged to wash his head, and purify himself by prayer, if he be touched by a weaver.

The men of the three higher classes are allowed to eat in company; but their women, and both sexes of all the lower ranks, must eat only with those of their own rank.

Among the two highest classes are certain persons of a superior dignity, called Nambirs. These were originally the head men of Desams, or villages, who received this title from an assembly of Namburis and Tamburians, or of priests and princes; but all the children of Nambirs' sisters are called by that title, and are considered as of a rank higher than common.

The Nairs marry before they are ten years of age, in order that the girl may not be deflowered by the regular operations of nature; but the husband never afterwards cohabits with his wife. Such a circumstance,

indeed, would be considered as very indecent. He allows her oil, clothing, ornaments, and food; but she lives in her mother's house, or, after her parents' death, with her brothers, and cohabits with any person that she chooses of an equal or higher rank than her own. If detected in bestowing her favours on any low man, she becomes an outcast. It is no kind of reflection on a woman's character to say, that she has formed the closest intimacy with many persons; on the contrary, the Nair women are proud of reckoning among their favoured lovers many Brahmans, Rajas, or other persons of high birth: it would not appear, however, that this want of restraint has been injurious to population. When a lover receives admission into a house, he commonly gives his mistress some ornaments, and her mother a piece of cloth; but these presents are never of such value, as to give room for supposing that the women bestow their favours from mercenary motives. To this extraordinary manner of conducting the intercourse between the sexes in Malayala, may perhaps be attributed the total want, among its inhabitants, of that penurious disposition so common among other Hindus. All the young people vie with each other who shall look best, and who shall secure the greater share of favour from the other sex; and an extraordinary thoughtlessness concerning the future means of subsistence is very prevalent. A Nair man, who is detected in fornication with a Shanar woman, is put to death, and the woman is sold to the Moplays. If he has connection with a slave girl, both are put to death; a most shocking injustice to the female, who, in case of refusal to her lord, would be subject to all the violence of an enraged and despised master.

In consequence of this strange manner of propagating the species, no Nair knows his father; and every man looks upon his sister's children as his heirs. He, indeed, looks upon them with the same fondness that fathers

in other parts of the world have for their own children; and he would be considered as an unnatural monster, were he to show such signs of grief at the death of a child, which, from long cohabitation and love with its mother, he might suppose to be his own, as he did at the death of a child of his sister. A man's mother manages his family; and after her death his eldest sister assumes the direction. Brothers almost always live under the same roof; but, if one of the family separates from the rest, he is always accompanied by his favourite sister. Even cousins, to the most remote degree of kindred, in the female line, generally live together in great harmony; for in this part of the country, love, jealousy, or disgust, never can disturb the peace of a Nair family. A man's moveable property, after his death, is divided equally among the sons and daughters of all his sisters. His landed estate is managed by the eldest male of the family; but each individual has a right to a share of the income. In case of the eldest male being unable, from infirmity or incapacity, to manage the affairs of the family, the next in rank does it in the name of his senior.

The Naimars are excessively addicted to intoxicating liquors, and are permitted to eat venison, goats, fowls, and fish.

The province of Malabar has no very large temples; and even those which are dedicated to the great gods are of very miserable structure. There are no buildings for the accommodation of travellers. Near the sea coast are many Meshids, or mosques, built by the Moplays. These are poor edifices with pent roofs.

The Niadis are an outcast tribe common in Malabar, but not numerous. They are reckoned so very impure, that even a slave will not touch them. They speak a very bad dialect, and have acquired a prodigious strength of voice, by being constantly necessitated to bawl

aloud to those with whom they wish to speak. They absolutely refuse to perform any kind of labour; and almost the only means that they employ to procure a subsistence is by watching the crops, to drive away wild hogs and birds. Hunters also employ them to rouse game; and the Achumars, who hunt by profession, give the Niadis one fourth part of what they kill. They gather a few wild roots, but can neither catch fish, nor any kind of game. They sometimes procure a tortoise, and are able, by means of hooks, to kill a crocodile. Both of these amphibious animals they reckon delicious food. All these resources, however, are very inadequate to their support, and they subsist chiefly by begging. They have scarcely any clothing, and every thing about them discloses want and misery. They have some wretched huts built under trees in remote places; but they generally wander about in companies of ten or twelve persons, keeping at a little distance from the roads; and when they see any passenger they set up a howl, like so many hungry dogs. Those who are moved by compassion lay down what they are inclined to bestow, and go away. The Niadis then put what has been left for them in the baskets which they always carry about. The Niadis worship a female deity called Maladeiva, and sacrifice fowls to her in March. When a person dies, all those in the neighbourhood assemble and bury the body. They have no marriage ceremony; but one man and one woman always cohabit together; and among them infidelity, they say, is utterly unknown.

The Shanar, who in the dialect of Malayala are properly called Tiar, are in Malabar a very numerous tribe, and a stout, handsome, industrious race. They do not pretend to be of Sudra origin, and acknowledge themselves to be of the impure race called Panchamas; but still they retain all the pride of cast; and a Siati, or female of this cast, although reduced to

prostitution, has been known to refuse going into a gentleman's palanquin, because the bearers were Mucuar, or fishermen, a still lower class of people. All Tiars can eat together, and intermarry. The proper duty of the cast is to extract the juice from palm trees, to boil it down to Jagory, and to distil it into spirituous liquors; but they are also very diligent as cultivators, porters, and cutters of firewood. They have no hereditary chiefs, and all disputes among them are referred to the Tamburan, or officers of government.

The Tiars seem to be entirely ignorant of a state of existence after death. Some of them burn, and some of them bury the dead. They are permitted to eat swine, goats, fowls, and fish; and have no objection to eat animals that have died a natural death. They may also drink distilled liquors, but not palm wine. In fact, they are not so much addicted to intoxication as the Nairs. In wealthy families, each man takes a wife; but this being considered as expensive, in poor families the brothers marry one wife in common, and sleep with her by turns. If either of the brothers become discontented, he may marry another woman. The whole family live in the same house, even should it contain two women; and it is reckoned a proof of a very bad temper, where two brothers live in separate houses. It must be observed, that in Malabar a family of children are not reckoned burthensome; so that the Tiars are induced to adopt this uncommon kind of wedlock, merely to save the trifling expense of several marriages, the whole amount of one of which is as follows: four fanams (2s.) given to the girl's parents, a piece of cloth given to herself, and a feast given to her relations. Many of the women are thus unprovided with husbands, a thing very uncommon in India; and, their remarkable beauty exposing them to much temptation, a great many Tiatis in the sea-port towns are reduced to prostitution. Women continue to be mar-

riageable after the age of puberty, and after the death of a former husband. Adulteresses are flogged, but not divorced, unless the crime has been committed with a man of another cast. A Namburi, who condescended to commit fornication with a Tiati, would formerly have been deprived of his eyes, and the girl and all her relations would either have been put to death, or sold as slaves to the Moplays, who sent them beyond the sea; a banishment dreadful to every Hindu, and still more so to a native of Malabar, who is more attached to his native spot than any other person that I know.

I went a short stage to Panyani, which is the residence of the Tangul, or chief priest of the Moplays, who says that he is descended from Ali, and Fatima the daughter of Mahomet. Both the Tangul, and his sister's son, who according to the custom of Malayala is considered as the heir to this hereditary dignity, are very stout, handsome, fair men.

I proceeded to Adanad which is no town, but is celebrated as the throne of the Alvangeri Tamburacul, or chief of the Namburis, who are the Brahmans of Malayala.

I proceeded to Vencata Cotay, where I was visited by the sixth Raja of the Tamuri family. The third Raja who also resides there, declined receiving a visit from me; and perhaps thought that his coming, as his relation did, would be derogatory to his rank. The Raja who visited me was a good looking man of about 50 years of age. His suite was not numerous, but very well dressed. He said, that Shirnada, the country in which we then were, formerly belonged to the Raja of Velater. About 400 years ago that chief, having been attacked by the northern Nairs, applied for assistance to the Tamuri, and by ceding Shirnada obtained the protection of that prince. The fort of Vencata was afterwards built by the Tamuris; but although it was

much enlarged by the late Sultan, it is still a place of no importance. The Rajas of Malabar, indeed, do not seem to have ever trusted to fortifications for the defence of their country. The Tamuri family, during the time they suffered exile in the Travancore dominions, were chiefly supported by the liberality of its prince. There are at present about 25 Tamburettis, or ladies of this noble family, and the males are nearly about the same number.

I proceeded to Calicut, where I remained four days with Mr. Spencer, the president of the commission for the affairs of Malabar; and from that gentleman, and from Mr. Smee, the other commissioner, I received every assistance that I could require.

The proper name of the place is Colicodu. When Cheruman Permal had divided Malabar among his nobles, and had no principality remaining to bestow on the ancestor of the Tamuri, he gave that chief his sword, with all the territory in which a cock crowing at a small temple here could be heard. This formed the original dominions of the Tamuri, and was called Colicodu, or the Cock-crowing. This place continued to be the chief residence of the Tamuri Rajas until the Mussulman invasion, and became a very flourishing city, owing to the success that its lords had in war, and the encouragement which they gave to commerce. Tippoo destroyed the town, and removed its inhabitants to Nelluru, the name of which he changed to Furruckabad; for, like all the Mussulmans of India, he was a mighty changer of old Pagan names. Fifteen months after this forced emigration, the English conquered the province, and the inhabitants returned with great joy to their old place of residence. The town now contains about five thousand houses, and is fast recovering. Before its destruction by Tippoo, its houses amounted to between six and seven thousand. Most of its inhabitants are Moplays.

January 1st. 1801.—In the morning I went nine miles to Tamarachery, where there was a house belonging to the Pychi Rajas; and as it was on the road to one of the principal passes leading up to Karnata, Tippoo established in its neighbourhood a strong colony of the ruffian Moplays; and, until lately, a constant petty warfare has been continued between them and the Nairs. A detachment of Sepoys are now in possession of the house, and preserve the peace; but so odious are they to the Mussulmans, who are the only traders in the country, that it is with great difficulty that they can purchase the absolute necessities of life. The town here contains about fifty shops. During the Mussulman government it had good trade; but the rebellion in Wynaad has put a stop to all legal commerce. I believe, however, that there is much smuggling.

January 12th.—I went about ten miles to Cananore, where I met Mr. Hodgson, the collector of the northern district of Malabar.

The proper name of Cananore is Canura. It was purchased from the Dutch by the ancestors of the Biby, who is a Moplay. Previous to this the family were of very little consequence, and entirely dependent on the Cherical Rajas; but having got a fortress, considered by the Nairs as impregnable, they became powerful, and were looked up to as the head of all the Mussulmans of Malayala. Various contradictory accounts are given, concerning the manner in which a Mussulman family came to be possessed of a sovereignty in Malabar. The most probable is, that they were originally petty Nair chiefs, who obtained a grant of this territory from Cheruman Permal; and that they afterwards were converted, owing to a young lady's having fallen in love with a Mussulman. The children which she had by him were of course outcasts from the Hindus; but, being heirs to the family, it was judged prudent for the whole to embrace the faith of Mahomet, in

order to prevent the estate from reverting to the Chierical Raja on the failure of heirs. The only male at present in the family is a lad, son of the Biby or lady of Cananore, who manages the affairs of the family during his minority. The succession goes in the female line, as usual in Malabar: the children of the son will have no claim to it; and he will be succeeded by the son of his neice, who is the daughter of his sister. This young lady has lately been married, and in the evening I was conducted by Mr. Hodgson to a grand dinner which was given, on the occasion, to all the European ladies and gentlemen in the place. We were received by the Biby in her bed-room, and the ladies were admitted into the chamber of her grand-daughter. The dining-room was very large, and well lighted; and the dinner was entirely after the English fashion. The quantity of meat put on the table, as usual in India, was enormous, and the wines and liquors were very good. The young chief, with the father and husband of the young lady, who have no kind of authority, received the company in the dining-room; but did not sit at table. When dinner was served, they retired to a couch at one end of the hall, and smoked Hookas, until the company rose to dance. Appropriate toasts were given, and these were honoured by salutes of guns from the Biby's ships. Many fireworks were displayed, and there was music both European and native. The house of the Biby is very large, and, though not so showy as some of the Sultan's palaces, is by far more comfortable, and is in fact by much the best native house that I have seen.

January 29th.—I went about ten miles to Arcola, which is also called Feringy-petta, having formerly been chiefly inhabited by the christians of Kankana, invited to reside here by the princes of the house of Ikeri. Its situation, on the northern bank of the southern Mangalore river, is very fine, and it was for-

merly a large town. After Tippoo had taken General Matthews, he destroyed the town, and carried away its inhabitants. One end only of the church remains, which however shows that it has been a neat building. Its situation is remarkably fine.

I went three cosses to Udipu. The country, to the vicinity of this place, is similar to that which I passed through on the two preceding days. The strata of granite, however, are mostly covered by the Laterite. The roads are execrable; but like many of those in Canara, are shaded by fine rows of trees, especially of the *Vateria Indica*; which being now in full blossom, makes the most beautiful avenues that I have ever seen.

On getting within sight of the sea near Udipu, the country becomes more level; and round the town it is finely cultivated, and the rice fields are beautifully intermixed with palm gardens. Such a delightful situation has been chosen as the chief seat of the Tulava Brahmans of the Madual sect.

Udipu is a town which contains about 200 houses, and stands about a coss from the sea, near a small river called the Papa-nasani. Near Udipu is a small fort. Each the 32 Gramas belonging to the Tulava Brahmans, was governed and defended by an hereditary chief of their own sect, who was in every respect, but the name, a Polygar, or petty chief; some of them assumed the title of Baylala; others that of Hegada, which signifies mighty.

At Udipu are three Gudies, or temples, which are placed in a common square, and surrounded by 14 Matams, or convents, belonging to an equal number of Sannyasis, who are Gurus to different sects of Brahmans. Eight of these Matams belong to the eight Madual Sannyasis, who in their turn officiate as priests in the temple of Krishna, which is one of the three that stands in the square. Two other Matams belong to Sannyasis of the same sect; each of the predecessors

of whom, as well as the eight others, received an image from Madua Acharya ; but they have few followers, and are not entitled to officiate at the temple. Three other Matams belong to the three Sannyasis, who are the Gurus of all the Madual Brahmans to the eastward of the mountains. The fourteenth Matam belongs to the Sringa-giri Swami. These Matams are large buildings ; and, considered as houses belonging to Hindus, improved by neither Mussulman nor European arts, they are stately edifices. The Matams are designed chiefly as storehouses, in which the Sannyasis may deposit the produce of their begging till they want it for consumption. Being too expensive guests, they very seldom reside in one place more than a few days. The temples, as usual, are but poor buildings, and, like almost all those of Malayala and Tulava, have pent roofs. Those here are roofed with copper, which must have cost much money ; but, being very rudely wrought, it makes no show.

Having assembled some of the Corar, or Corawar, who under their chief Hubashica are said to have once been masters of Tulava, I found, that they are now all slaves, and have lost every tradition of their former power. Their language differs considerably from that of any other tribe in the peninsula. When their masters choose to employ them, they get one meal of victuals, and the men have daily one hany of rice, and the women three quarters of a hany. This is a very good allowance ; but, when the master has no use for their labour, they must support themselves as well as they can. This they endeavour to do by making coir, or rope from cocoa-nut husks, various kinds of baskets from ratans and climbing plants, and mud walls. They pick up the scraps and offals of other people's meals, and skin dead oxen and dress their hides. They build their huts near towns or villages. Their dress is very simple, and consists in general of a girdle, in which

they stick a bunch of grass before, and another behind. Some of the men have a fragment of cloth round their waist; but very few of the women ever procure this covering. They are not, however, without many ornaments of beads, and the like; and, even when possessed of some wealth, do not alter their rude dress. Some few of them are permitted to rent lands as Gaynigaras. In spite of this wretched life, they are a good looking people, and therefore probably are abundantly fed. They have no hereditary chiefs, and disputes among them are settled by assemblies of the people. If they can get them, they take several wives; and the women are marriageable both before and after puberty, and during widowhood.

Kunda-pura the next place worth notice, is situated on the south side of a river, which in different places, according to the villages which it passes, is called by different names. This river is in general the boundary between the northern and southern divisions of Canara; but Kunda-pura is under the collector of the northern division. The villages or towns on the banks of this river are the places where all the goods coming from or going to Nagara, are shipped, and landed. The custom-house is at Kunda-pura; but the principal shipping place is farther up the river at Bassururu. Five fresh water rivers come from the hills, and meeting the tide in this lake, intersect the whole level ground, and form a number of islands. I have not seen a more beautiful country than this; and an old fort, situated a little higher up than the town, commands one of the finest prospects that I ever beheld. The people here seem to have no knowledge of any thing that happened before the conquest by Sivuppa Nayaka; since which it is, that the place has risen into any kind of consequence. The origin of its rise was very probably a small fort built by the Portuguese. Round this General Matthews drew lines, as a defence for his stores,

when he went up to Nagara. These were afterwards somewhat strengthened by Tippoo; but were always poor defences. The town contains about 250 houses, and is never remembered to have been larger. It is the head quarters of a battalion of Bombay Sepoys.

Colonel Williamson informed me, that at no great distance there was a tank of fresh water, in which was a kind of fish that the Sultan reserved for his own use, and which by the natives was named Hu-minu, or the flower-fish. It is a large fish, full of blood, and very fat, but is only fit for use when salted. For this purpose it is excellent, a circumstance very rare with fresh-water fish.

I went two sultany cosses, to Cutiki. At first I ascended close to the river, with a high hill immediately on my right. Soon after I came to the foot of the Ghat, where a fine stream enters from the south through some ground fit for cultivation; but of this no traces can be observed. I then ascended a very long and steep hill, sloping up by the side of deep glens; and having gone a little way on a level ridge, I descended a considerable way into a valley, where there is a fine perennial stream. On the banks of this are some rice ground, and a wood which spontaneously produces pepper, and which is totally neglected. I then ascended a mountain, still longer and steeper than the first; and after a very short descent came to a lake, and a building for the accommodation of travellers. Another short ascent brought me to a plain country above the Ghats, and immediately afterwards I came to Cutiki.

I went four cosses to Yella-pura, which is the residence of a Tahsildar, and contains a hundred houses with a market (Bazar,) which is tolerably well supplied; but every kind of grain is dearer here than at Seringapatam.

The Tahsildar gives me the following account of his

district. Near the Ghats, cultivation is confined to pepper and Betel gardens, and to rice fields, in which, as a second crop, a little Hesaru (*Phaseolus Mungo*) is raised, and occasionally a little sugar-cane. In the eastern parts toward Hully-halla, Sambrany, Madanuru, Mundagodu, and Induru, the woods consist mostly of Teak, and there are no gardens. The cultivated articles on low lands are rice, Carlay (*Cicer Arietinum*,) and Horse-gram (*Dolichos biflorus*,) and on the dry-field Ragy (*Cynosurus Corocanus*,) and Ellu (*Sesamum*,) The soil every where is tolerably free from stones. Although the rains are not so heavy as below the Ghats, they are sufficient on level land to bring to maturity one crop of rice. Little attention is paid here to the tanks; and they are rather dams to collect the water of small streams, or of springs, and to distribute it to the fields and gardens, than reservoirs to collect the rain water.

I went three cosses to the place which Europeans and Mussulmans call Soonda. In the vulgar language of Karnata it is called Sudha, which is a corruption from Sudha-pura, the Sanskrit appellation. During the government of the Rajas the country here is said to have been well cultivated and the town very large; the space within the walls extending each way at least three miles, fully occupied by houses.

From thence I went to Sersi. The outermost wall of Sudha was at least six miles from where I had encamped, and is said by the natives to be sixteen cosses, or at least forty-eight miles, in circumference. There are three lines of fortification round the town. The extent of the first, as I have already observed, was estimated by the natives at three miles square, and the whole space that it contained was closely occupied by houses. In the two spaces surrounded by the outer lines, the houses were formerly scattered in small clumps, with gardens between them.

18th March.—I entered the territory of the Mysore Raja, and went to Chandra-gupti. The country through which I passed is level, and would appear to have been at one time almost entirely cultivated. A great part of it is now overgrown with trees, which have not yet had time to arrive at a great height.

21st March.—I went three cosses to Ikeri. Near which is a well built town, named Sagar, at present the residence of the chief of the district (Amildar.) Sagar has some merchants of property, who export to a considerable distance the produce of the country.

25th March.—I went two cosses to the centre of Hyder Nagara, through a fog so thick that I could see little of the country. It is extremely hilly, and overgrown with woods, in which there are many fortified defiles and passes, guarded by armed men in the service of the Mysore Raja.

I remained three days at Nagara, where I met with a kind reception from Captain Lloyd of the Bombay army, who commanded the garrison in the fort.

Nagara was originally called Bidder-hully, or Bamboo-village, and consisted of a temple dedicated to Nilcunta, or Blue-neck, one of the titles of Siva, and surrounded by a few houses, under the direction of a Brahman chief. Sivuppa, son of Chica Suncana, removed the seat of government from Ikeri to this place, and changed its name into Bedderuru, or Bamboo-place. The whole revenue of the country being then expended here, it immediately became a town of great magnitude and commerce. The situation is also favourable for trade, as the Hosso Angady pass, leading from Mangalore this way, is one of the best roads in the western mountains. The town is said to have contained 20,000 houses, besides a very great number of huts; but on account of the inequality of the ground, could never have been closely built. It was defended by a circle of woods, hills, and fortified de-

files, extending a great way in circumference, and containing many Bamboos, from which the name of the place was derived. The space within these defences is much larger than was ever occupied by the city, and contained many hills, woods, gardens, and rice fields. Toward the centre stood the Raja's palace, situated on a high hill, and surrounded by a citadel. To this Hyder added some new works; but, being commanded by some neighbouring hills, it never was capable of much defence. After Hyder took the town, its trade increased greatly; for he made it his principal arsenal, and employed many people in making arms and ammunition. He also continued the mint, and much money was coined there during his reign. He gave great encouragement to merchants, and endeavoured to introduce the cultivation of mulberries and silk, but in this he had little or no success. On the outside of the fort, he built a palace, and resided in it three years. On the invasion by General Matthews, the commandant of the fort, by way of showing an inclination to make an obstinate defence, burnt the palace; and the whole town shared the same fate during an engagement which took place on Tippoo's coming up with his army. It is commonly reported by our officers, that General Matthews was surprised; and, indeed, from his infatuated conduct, that would appear to have been the case; yet the people here say, that he had given them eight days previous notice of the probability of a siege, and of consequence they lost little more than their houses, as they had time to remove all their valuable effects. The palace was rebuilt by Tippoo, elated with the victory of which he made so cruel a use; but in the short time that has since intervened, it is now almost a ruin; for it is built entirely of mud and timber; and on these materials the excessive rains of this climate have so strong an effect, that without a very complete repair once in three

or four years, no building of this kind will stand for any length of time. Tippoo also re-established the mint and arsenal, and recalled the people; but a great many of them did not return, being under suspense for the event of the siege of Mangalore.

After the peace of 1783, Tippoo returned to Bidderuru, and immediately afterwards his officers began to be troublesome to the merchants, and put a stop to all commerce with those who did not belong to the Sultan's dominions. At his death the town contained between fourteen and fifteen hundred houses, besides huts; one hundred and fifty new houses have been since built, and merchants are resorting to it from all quarters. It cannot be expected, however, to arrive at its former greatness, as it is neither the seat of a court, nor of any public works. It possesses no manufactures; so that its chief support will be its trade, as being a convenient thoroughfare. The mint is maintained, and every liberty granted to merchants; which seems to be all the encouragement that could with propriety be given.

I proceed to Cowldurga, formerly Bhavana-giri, a place of great antiquity. A small fort is said to have been erected on the hill by Dharma Raja, or Yudistara, one of the five sons of Pandu, who governed India at the commencement of this Yugam, almost 5000 years ago. The works of this old fortress are said to be still distinguishable by their solidity, and the excellence of their structure. The fortifications were much enlarged, and improved into their present form, by Sedasiva Nayaka, the founder of the Kilidi family. Hyder repaired it, and added a cavalier, which by the Mussulmans here is called a battery; and he then changed the name of the place into Cowldurga, a name which the natives have retained out of respect to Hyder's memory.

I went four cosses to Hodalla. Near Cowldurga, the country is covered with thick forests. Farther on, the

Hills are tolerably well cleared, and the intermediate little vallies are as usual rice grounds.

I went four cosses to Baikshavani Mata. After leaving the cultivated country near Tuduru, I entered a forest of trees and bamboos, almost equalling in stature those of the western Ghats. Here were many fine teak trees, more indeed than I have ever seen in any one place. They might be of value, could they be floated down the Tunga to the Krishna, and so to the sea; which I think might probably be done by supporting the floats with bamboos. If this should be found practicable, I know of no place that would answer better, for rearing a teak forest.

I then went to Kudali. Mid-way I came to a village, where the inhospitable disposition of the natives fully manifested itself. Near this, I overtook a Sepoy lying in the utmost agony from a rupture. Having with difficulty reduced it, the pain in his groin was succeeded by a violent colic, which contracted his limbs, and rendered him totally unable to walk. I therefore went into the village, in order to procure a cot or bedstead, of which a litter could be made. As I had left all my attendants with the sick man, except an interpreter, the villagers held me in contempt. I found the Gauda, his brother, and some head men of the village, all Sivabhactars, standing in conversation, and wrapped up in their blankets. Having made known to them my case, the Gauda replied, that they had no cots, and his brother talked very loud, and in an insolent manner. This was checked by the coming up of a superior officer of revenue, who informed me that there were cots in every house; but neither offers of payment nor threats of complaint, were of more avail than humanity.

Baswa-pattana, the next place noticeable which I reached, was formerly a part of the dominions of Kingalu Nayaka, the Terricarry Polygar. His successors

were expelled by Renadulla Khan, who was succeeded by Delawer Khan, both Mogul officers. Delawer Khan resided here twenty years, and under his government the place seems to have been very flourishing. He was expelled by the Marattahs, who held it for seven years, when they were driven out by Hyder. This Mussulman destroyed the fort, in order to prevent it from being of use to the Marattahs, who in their next incursion destroyed the town; and till after the fall of Seringapatam it continued waste. The fort has now been repaired, and about two hundred houses have been erected in the town. It has two reservoirs, one of which is tolerably large. South east, about two cosses from Baswa-pattana, is one of the most celebrated works of this kind, which was erected by a dancing girl from the gains of her profession. It is called Solitary, and the sheet of water is said to be three cosses in length, and to send forth a constant considerable stream for the irrigation of the fields. It is built on a similar plan with the reservoir at Tonuru, near Seringapatam. A bank has been erected between two hills, and thus confines the water of a rivulet which had originally found a way between them.

Near the fort is a mosque, celebrated among the Mussulmans for being the first place where Baba Bodeen took up his abode. He afterwards went, and resided on a hill toward the south, which now is called after his name. The people of the mosque say, that he was a saint of the greatest reputation, who, although he performed a number of miraculous things, suffered many persecutions from Vira Belalla, the infidel king of this country. The saint at length invited Jan Padisha, a prince of the faithful, from the north, and the infidel was taken prisoner. The saint then put the Raja and all his family into a pit under his hill, and there they still continue to live suffering the punishment due to their want of faith.

I went to Ellady-cary which is situated among the low hills running S. E. from Chatrakal.

On the road, I met with an image of Hanumanta, going on an annual visit that he makes to his master at a temple called Rameswara. From the neighbouring villages he was attended by all the better sort of inhabitants, male and female, young and old; the Shivabhactars excepted, who abominate both this idol and that of his master Vishnu. The people composing the train of the god, were very irregular and disorderly; but they had collected together a number of flags, and insignia of honour, with every thing that could be found in the country capable of making a noise. The men who carried the idol said, that the god would rest himself at a Mandapam near Rameswara, and allow his followers to assemble, and form themselves into some order; after which he would visit the image of Rama; and, having returned to the Mandapam, he would sit in state, while for his amusement the people played before this building. The Bramans would then sell them some victuals, which were consecrated by having been dressed in the temple, and offered to the god with the proper incantations (Mantrams.) Having feasted on these, the image would return to his own temple, attended as on his outset. This is what is called a Jatram; and had the image been that of one of the great gods, it would have been carried in a rath, or chariot; but for Hanumanta a litter is sufficient.

I went to Muteodu, distant three cosses. On the way I passed through three little valleys, containing a good deal of rice-ground, with plantations of cocoa and betel-nut palms. These seemed to be very ruinous. In the first valley I passed a large fortified village, named Cagala Cutty, which on each side had a fine tank. Where I crossed the second valley, there were also two fine tanks, that supplied the rice-grounds of thirty villages, among which the most distinguished

was called Lucky hully. These villages having been laid waste, the valley has since become so infested by tigers, that the few remaining inhabitants are daily deserting it. The third valley is the smallest.

I then proceeded to Banawara, which is one of the best mud forts that I have seen; and, owing to its strength, it escaped from the fangs of the Marattahs. It is situated in a fine open country, on the side of a large tank, which is at present dry. The people are very subject to fevers, which cannot be attributed to the black clay; for the soil is dry and sandy. It formerly belonged to Hari Hara Swameswara Raya, a Polygar descended from Belalla Raya, and of course of a most ancient family of the Jain religion. The ruins of their palace still occupy a considerable space, and are surrounded by a very high wall, which even now is in good repair. The buildings within have been mean, and are almost entirely ruinous. This family was destroyed by Ballu Khan, a Mussulman chief. He was expelled by a Bayda named Timuppa Nayaka; he again was driven out by the Shivabhaectars of Ikeri; and from them the place was taken by Chica Deva Raya Wodear of Mysore, the 7th in ascent from the Curtur, whom Hyder confined. On that chief's getting possession of the government, Banawara contained about 2000 houses; but most of the inhabitants, with those of five other towns, were removed to occupy a new city, named Naga-puri.

In order, probably, to secure these people and their effects from the Marattahs, Hyder built the fort of Naga-puri in a small valley, which is about half a coss in extent each way, and is surrounded on all sides by low hills, like those of Chatrakal. These hills appear to extend about two cosses from east to west, and three cosses from north to south. Naga-puri, which stood three cosses from Banawara, was found to be excessively unhealthy; and its situation did not

prevent it from being plundered by the Marattahs. Hyder, therefore, eighteen months after having built it, allowed the people to return to their former abodes.

Tippoo bestowed some attention in encouraging the people of Banawara. On the fall of Sreringapatam, Hunnama Nayaka, an uncle of the Polygar of Terri-caray, seized on the fort, and kept possession for two months and a half. On the approach of a detachment of British troops, his followers dispersed; and the newly appointed Amildar, who was in the neighbourhood with 300 Candashara, seized him, and hung him up directly. At present, Banawara contains 500 houses, many of which are inhabited by Brahmins.

The cultivators being scarce, the officers of revenue fall on a curious plan of increasing the appearance of cultivation, and of thus getting credit for having their districts in good condition. This is a very common practice, I am told, in every part of the south of India, and is as follows. In place of letting at the full rent to the few inhabitants that remain, as much land as they can cultivate, the Amildars give no man more than what his family originally possessed; but, when he has finished the cultivation of his paternal farm, the tenant is forced to plough and sow as much of the waste fields as he can; and, in order to increase the quantity, no money rent is demanded; but the government is contented with a share of the produce, which is very small, the cultivation having been performed in a very imperfect manner.

I proceeded to Hullybedu, a small mud fort with a suburb containing about 80 houses, and abounding with beggars. It stands on the side of a large tank, that waters a great deal of fine rice-ground, much of which is planted with sugar-cane, and some with palm gardens. This tank was formerly in the centre of a great city, which was named Dorasamudra, and was the residence of several of the Belalla Rayas, who once reigned

over a great part of the peninsula of India. According to the natives, the walls of this city may be traced, extending three cosses in circumference; and the site of the palace is shown, and is readily distinguishable by having been placed in an inner fort or citadel.

The Belallu family having been originally Jain, some traces of that religion still remain. There are here several people of that persuasion; and within a common inclosure there are three of the temples called Busties.

The most remarkable building at Hullybedu is a temple of Siva erected by Vishnu Verdana Raya. From an inscription on the wall, this must have been before the year of Sal. 1203, or A. D. 128 $\frac{0}{4}$. This temple is built of similar materials, and in a similar style of architecture, with that at Jamagullu; but it is larger, and more crowded with ornaments. Its walls contain a very ample delineation of Hindu mythology; which, in the representation of human or animal forms, is as destitute of elegance as usual; but some of the foliages possess great neatness. The temple has long been without a Pujari, or public worship, and has gone so far to decay, that it would be repaired with great difficulty. This is a pity, as it much exceeds any Hindu building that I have elsewhere seen.

Next proceeded to Bailuru, or Bailapuri, as it is called in the Sanskrit, situated at a little distance from the Bhadri river, and has a good fort built of stone, and a suburb (Petta) which contains about six hundred houses.

In order to get some historical information, I assembled the Brahmans who are proprietors of free estates (Enams;) but I found them, as usual, grossly ignorant. They either could not or would not read any of the inscriptions that are at their temple; and I was obliged to employ my interpreter to get one of them copied. It contains a grant of lands from Narasinghr Raya, son

of Vishnu Vardana, to Narasingha Swami, one of the incarnations of Vishnu, and is dated in the year of Sal. 1095.

I now arrived at Hasina, which derives its name from one of the Saktis that is the village deity.

The fort at Hasina is by far the best that I have ever seen constructed of mud and rough stones, and is in excellent repair. Hyder made the covered way and a central battery, or cavalier, which serves as a citadel. In his reign the fort contained about fifteen hundred houses, and in the suburbs (Petta) there were five hundred. At present, in both places, there are only five hundred houses, of which one hundred are occupied by Brahmans, and twenty by Jain. These have a temple of the kind called Busty, which is by far the neatest place of worship in the town. At Hasina there are scarcely either trade or manufactures.

I went two Sultany cosses to Grama, which signifies merely a village. It is, however, the Kasba, or capital of a Taluc (district,) and is a considerable mud fort, containing about two hundred houses. It would not appear to have ever been more populous. It was not taken by Purseram Bhow, but suffered exceedingly in Triumbaca Mama's invasion. The officers of revenue say, that only one fourth part of the arable land is waste.

In consequence of a violent pain in the eyes, which had for some time affected Dr. Buchanan, and which was now become much worse, he was obliged to go to and pass a few days at Seringapatam. He procured the Canah Sumareh of the Mysore Raja's dominions containing a list of families, houses, and ploughs, in each talue or district. We proceed with his account of his journey.

Seringapatam I found recovering apace. Some more openings for parades, and other public uses, have been made in the town; but it still continues to be a sink of

restlessness. The suburb called Shahar Ganjam is increasing rapidly, and care has been taken to form the streets wide and straight. A new magistracy has just now been established, under the superintendence of Captain Symmonds, an establishment that was much wanted; for the officers of the garrison have neither time nor inclination to investigate civil affairs. Provisions are good, and, bread excepted, are cheap. Artificers have been assembled, and are now busy in preparing military stores; such as gun-carriages, leather accoutrements, tents, and cordage of the aloe leaves. This employs many people, and will turn out a great saving to the company. Trade is beginning to be restored, and considerable quantities of the produce of Malabar again pass this way. The lands are increasing in value; and people, who had formerly deserted to adjacent districts, are now returning, and with the utmost eagerness are reclaiming their former possessions. This climate, however, continues to be very unhealthy. June 4th.—Early in the morning I left Seringapatam.

Kari-ghat, near which I halted, is a high peaked hill, which consists chiefly of schistose mica, that is composed of white quartz, and silvery mica, disposed in an undulating manner. When the stone is split in the direction of the strata, the mica is most conspicuous, and makes a very beautiful appearance.

I went three cosses to Banuru. The country through which I passed belongs to the Pattana Ashta-gram district. Near Kari-ghat, I passed chiefly through rice-grounds watered by the great canal, and bounded toward the north by low hills at no great distance from the Cavery. Two cosses from Kari-ghat, I passed the Array caray, the great reservoir in which the canal terminates, and which, collecting the superfluous water of that noble work, irrigates much land. From

thence to Banuru the level country widens, and is mostly arable; but little of it is watered.

Banuru, under the government of Hyder, contained five hundred houses, which are now reduced to one hundred and fifty. In order to prevent it from being of use to Lord Cornwallis, it was plundered by Tippoo's troops; and in the late war it was again plundered by the dealers in grain (Lumbadies) who followed Colonel Read's detachment. It has a very fine tank, that receives a branch from the great canal.

I then proceeded to Malawully which is a large mud fort, separated into two portions by a transverse wall. The upper portion, reserved for the Brahmans, is in good repair; but the works made to defend the low casts have become ruinous. This place formerly belonged to the Rajas of Talacadu. The Talacadu Rajas were conquered by those of Mysore, and this must have happened previous to the year of Sal. 1595; as there is here an inscription of that date, in which Deva Raja Bupala, commonly called Deva Raya the great, is styled sovereign of the country. After the conquest, a village, half a coss east from Malawully, and named Ancanahully, was given to the Talacadu Raja in Jaghire. This the family retained till the government of Hyder, when they were obliged to fly; and the people here are ignorant of the place to which they have retired.

Hyder gave Malawully in Jaghire to his son Tippoo, and of course it enjoyed considerable favour, and contained a thousand houses. Adjoining to the town is a very fine reservoir, that gives a constant supply of water to a fruit garden which the Sultan planted. This is of great extent; but the soil is poor.

About two miles south-west from Malawully is a large reservoir, near which the Sultan made a trial of his army with that of General Harris. After having

by this found that his troops were totally inadequate to face the English, he shut himself up in Seringapatam. The trial was absurd; but it is said, that Tippoo was not to blame. The officers whom he sent to reconnoitre, with the flattery usual among the natives, gave him false information, and induced him to bring his forces down into the open country, on the supposition of the English army being a small advanced party which he could intercept. Before he was undeceived, he had advanced so far, that he must have either engaged, or lost all his guns. Being afraid of dispiriting his people by the sacrifice of his artillery, he preferred the former. While, therefore, he began to withdraw his guns, he formed his army and made an attack with a part of it, which was entirely lost; but with this sacrifice he was able to carry off all his guns, and to bring away the remainder of his troops without much disorder. After the action, Tippoo sent and destroyed Malawully; and only about five hundred of its houses have as yet been rebuilt.

I went four long cosses to Hulluguru, an open village containing about 120 houses. Both in the invasion under Lord Cornwallis, and in that under General Harris it was burned.

I went to Cancan-hully, which is the residence of an Amildar, and is a pretty fort built by Jaga-deva Raya of Chena-pattana, whom, in the tragical story of Sivana Samudra, I have already mentioned, as having been in his time one of the most powerful princes of this neighbourhood.

The descendants of Jaga-deva were subdued by the Mysore family. At a temple here are two inscriptions on stone. The one is in the reign of Chica Deva Raya Wodear of Mahasura, for so in all inscriptions is Mysore written. The word is said to signify the great warrior. The other inscription is in the reign of Deva Raya Wodear, who in the year of Sal, 1589, grants

certain lands to a Jangama's Matam; for the Mysore family are much under the influence of that priesthood, as all the females wear the Linga; although the reigning prince declares himself a follower of the Sri Vaishnavam Brahmans.

Krishna Raya of Mysore rebuilt the great temple of this place; which, as usual, is supposed to have been of great antiquity. According to fable, it was founded by Valmika, a celebrated Brahman, the author of the Ramayena, who lived in the Tritaia Yugam, many hundred thousand years ago. Previous to the invasion by Lord Cornwallis, the country was fully cultivated. The devastation was commenced by Tippoo, who blew up the works in order to prevent them from being useful to the British army. After this the Anicut Polygar ravaged the country, Colonel Read having invited him back to his dominions. According to the accounts of the Amildar, this gentle Hindu has rendered two fifths of the whole arable lands a waste. On the approach of the army under General Harris, Tippoo burned the town, and he did not allow to escape this favourable opportunity of destroying an idolatrous place of worship. He broke down the Mandapam, or portico of the temple, and nothing remains but the gateway, and the shrine. Cancan-hully at present contains about two hundred houses. Before the invasion of Lord Cornwallis there were at least five hundred.

Malalawady, a village of the Chena-pattana district, is a small town, with a ruinous fort. Before the invasion of Lord Cornwallis, it contained three hundred houses. Tippoo, in order to prevent its being of use to his enemies, burned it. Most of the wretched inhabitants perished from hunger and disease; and although it met with no disturbance in the last war, it now contains only sixty-eight houses.

I went four cosses to Tully, an open village near a

small fort, containing about sixty houses. Before the invasion of Lord Cornwallis it contained about five hundred. After the capture of Bangalore, many of the inhabitants retired to Tully, and obtained from the Sultan a guard of five hundred horse, and two thousand foot. The detachment from the British army at Hoss-uru having heard of this, marched all night, and at day-break surprised Tully. The garrison were roused in time to be able to run away without loss, for they did not attempt to resist. The assailants obtained a great deal of plunder, and destroyed the town. An officer (Phousdar) of Tippoo's, came some days afterwards, and dug up a large quantity of grain that had been concealed under ground. A party of dealers in grain (Lumbadies) came after this, and swept every thing clean; so that a large proportion of the inhabitants perished of hunger. During the government of Tippoo, few of the remainder came back; but most of them retired to the Bara-mahal, in order to obtain Colonel Read's protection. They are now daily returning.

Tully forms a part of the Denkina-cotay Taluc, which with several other districts of Karnata were annexed to the Bara-mahal after the fall of Seringapatam.

All the Polygars have been restored to their estates, and put on a footing very similar to that of the Zemindars of Bengal. They pay a fixed rent, or tribute, for their lordships; but have no jurisdiction over the inhabitants, for whose protection an officer (Sheristadar,) appointed and paid by the government, resides at each lordship. The establishment of officers of revenue and police are paid by the Polygars, whose profits may now be about a fourth of the revenue; but, as the country recovers, these will greatly increase.

The temple of Gopala at Tully, as appears by a (Sunnud) deed now extant, was built, or rebuilt rather, by Vira Rajaia, son of Dalawai Dodaia, in the reign of

Krishna Raya Wodear, the Curtur of Mysore, and in the year of Sal. 1640. Although little more than 80 years old, it has fallen into decay. Its rath, or chariot, is remarkably indecent, and has now become useless, the whole property of the temple having been reassumed by Hyder and Tippoo.

Kellamangalam is a small fort with two reservoirs, and two suburbs (Pettas,) and is the residence of a Tahsildar. Before the invasion of Lord Cornwallis, it contained five hundred houses; but, having been burned, both then, and in the late war, most of the inhabitants had dispersed, when Captain Graham, the collector of the Bara-mahal, took possession. Since that time three hundred houses have been rebuilt. Kellamangalam and Hosso-uru, which now form two districts, originally belonged to the Polygar of Bagaluru. Both these places, being rather weak, were long ago seized upon by the Mysore Polygars; but Bagaluru resisted all their attempts, and until the government of Hyder, was not subject to the authority of Seringapatam. In the war of Lord Cornwallis, the heir of Bagaluru joined Captain Reed, and was very serviceable to him in procuring provisions for the army; and on the peace he followed that gentleman into the Bara-mahal. When by the fall of Seringapatam, Bagaluru was annexed to this province, he was restored as Polygar (feudatory lord) to such part of the family domains as Hyder had seized; but the two districts of Kellamangalam and Hosso-uru are considered as the property of the state.

I went to Raya-cotay, which is the last place in Karnata Desam, and is commonly reckoned in the Bara-mahal, because it was added to that province by the peace which Lord Cornwallis granted to Tippoo.

In the war of Lord Cornwallis, Raya-cotay was taken by Major Gowdie, and has ever since continued in the possession of the British. Being the chief key to

Karnata, pains have been taken to strengthen the works, which consist of a high fortified rock, and a fort at its bottom. Comfortable houses have been built by the officers, who enjoy very good health, although surrounded by rocks, hills, and woods.

Nothing occurs worthy of particular notice till the arrival at Vira Permal Pillay's Chilleram, or inn built by Vira Permal, a Madras Dubashy. At Madras there are three casts of Sudras, who act as Dubashies, that is, interpreters.

Those who are men of learning have separated from the cultivators and call themselves Modalies. They are a Tamul tribe, and more numerous in Chera Chola, and Pandava, and I believe in the adjacent islands of Ceylon, than in Dravada. Each of these casts pretends to a superiority of rank over the others. The pride of cast is indeed that which is most prevalent with the Hindus; and there is scarcely a creature so wretched or ignorant, but who on this account holds in the utmost contempt many persons in easy circumstances, and respectable situations; for the rank of the different casts is by no means well ascertained; the only one point that is clear is, the immensurable superiority of the Brahmans above the rest of mankind.

I went to Sri Permaturu, or Varam-phuthur, a celebrated temple and Agrarum, or abode of Brahmans, which is situated about a mile out of the road; but I was desirous of visiting a place rendered remarkable by its having given birth to Rama-Anuja Acharya. The temple has from government an annual allowance of 250 pagodas, or 100*l.* but this would be totally inadequate to the maintenance of the fifty-three families of Vaidika Sri Vaishnavam Brahmans who live in the place. By the contributions of the sect, however, they are supported in considerable affluence.

The Sri Vaishnavam look upon their Gurus, both Sannyasis and hereditary, as men highly favoured by

God; but not as actual divinities. They have the power of exempting from future transmigrations all persons on whom they bestow Upadesa and Chakrantikam. The souls of the happy people who are thus exempted from change, live in a heaven called Veicunta, and there serve Vishnu. This sect do not admit of the absorption of the spirits of good men into the essence of the deity, a doctrine that seems to prevail chiefly among the worshippers of Siva. The Sri Vaishnavam say, that Brahma is the son of Vishnu, and the father of Siva; but they pray to Vishnu alone, as the preserver of all living beings, and as the supreme deity.

Before the appearance of Rama Anuja, the most prevailing sects in this neighbourhood were the followers of Buddha, and the Charvaca. Both now seem to have become quite extinct.

5th July.—I returned to Condatura, and on the day following arrived at Madras; having observed, ever since passing the Ghats, more and more signs of improvement, the nearer I approached this European city.

THE END.

